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THE

UNITED BRETHREN'S

Missionary Intelligencer,

AND

RELIGIOUS MISCELLANY;

CONTAINING

THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN;

With other interesting Communications from the Records of that Church.

No. VI. SECOND QUARTER, 1829. VOL. III.

LABRADOR.

Letters from the Missionaries of the United Brethren on the Coast of Labrador, received by the Brethren's Society for the Furtherance of the Gospel in London, in 1828.

OKKAK, *August* 18*th*, 1828.

DEAREST BRETHREN:

"AUGUST the 4th was the joyful day, when we received the news, that the *Harmony* had arrrived on our coast, and had been seen at anchor near an island, outside of the bay. This intelligence was brought by an Esquimaux boat returning from sea, and soon corroborated, by our hearing the reports of muskets at a distance, announcing her approach. We had often felt anxiety respecting her, on account of the immense quantity of ice which beset our coast during the whole of the spring, and, in the beginning of July, formed, as the Esquimaux expressed it, a wall around us; besides filling the whole harbour. But the Lord heard our prayers; and His mighty hand conducted the ship safely to us, on the 6th of August. Our hearts and lips overflowed with thanks and praise, while we welcomed Brother and Sister Lundberg and Brother Glitsch on their return to Labrador. The latter will remain here as our fellow-labourer.

"Brother Taylor and Mr. Sunderland, the former being now appointed captain, and the latter mate, joined us in the evening, when

we met to offer up thanksgiving to our merciful and almighty Saviour, for His gracious help and preservation, and for all the mercies they and their company had experienced on their voyage. We read your letter of the 23d of May, with great gratitude and renewed encouragement in our labours in the service of the Lord in this place.

"During the year past, the Lord our Saviour has manifested His power and grace among our Esquimaux congregation. With patience and forbearance did the Holy Spirit draw the souls to Jesus. Many have increased in His grace, love, and knowledge. O that all were attentive to His voice, that He might rejoice over them as a truly devoted part of His house and family.

"The winter was cold and severe, but not attended with the usual quantity of snow. In Spring, much cold and sharp frosts prevailed, owing to the immense quantity of ice. Our gardens were injured: but as the weather has become warmer, we still hope to obtain a crop of vegetables.

"During the Autumn, our Esquimaux caught many seals in nets, and were likewise pretty successful upon the thin ice. In this there are many holes, where the seals bask, dive, and come up for air, and are easily shot by the hunters. The people therefore felt no want; and as they learn more and more to use with prudence the gifts of their heavenly Father, a sufficient supply was provided for their support.

"True it is, that there are an unusually large number of Esquimaux residing here together in one place: but if they always made a prudent use of their supplies, and were diligent in hunting and fishing, there would be no danger of much distress, or of running much in debt to the store. The latter even happens where there are fewer inhabitants. We never cease to admonish them to attend to the fishery; cod and salmon-trout being in great plenty in all the bays. But fishing is not their favorite employ.

"As to their spiritual state, we have reason to rejoice. The work of the Holy Spirit in their hearts is manifest, and they seek to be followers of Christ in truth. They have likewise enjoyed good health, though coughs and colds prevailed in Spring. But at Hopedale and at Nain our Esquimaux congregations have suffered, a kind of measles having been brought by a boat from the south, and caused much distress and mortality in both places. We heard their report with much sorrow and sympathy.

"The daily service and the celebration of the festivals, and especially of the Holy Communion, were opportunities of enjoying great blessing, through the heart-reviving presence of the Lord. Our schools have been diligently attended, and the scholars delighted in the word of God; which also shewed its power in their hearts.

"Many sledges arrived here from the north, chiefly to trade. Some of the visitors expressed a wish to remain here, and to be converted; and about thirty new people have moved to our place or its neighbourhood.

"During the winter, six persons were admitted communicants; six became candidates; eleven adults and twelve children were baptized; four appointed candidates for baptism; four couple were married; and three departed this life. In our family, the child *Frederic Augustus Kunath* was taken home (7th May) by the Lord, but, by the mercy of God, all the adults have been preserved from any serious illness.

"We sympathized with our Brother and Sister Kunath, on account of the loss of their child, which was a great sufferer. They have now been called to the service of the Mission at Hopedale, and we pray that the Lord may bless them, and reward them for their faithful services in this place. May He bring them and Brother and Sister Lundberg, who are likewise appointed to go to Hopedale, to their destined place in safety, and crown their labours with success.

"The number of inhabitants at Okkak is 394.

"We return you many thanks for all the provisions and necessaries of life you have sent us, and pray the Lord to bless and reward you and all our friends, especially those of the London Association, for their bounty towards us.

"In the fellowship of Jesus, we remain, dearest Brethren, your faithful and affectionate Brethren,

(Signed) JOHN CHRISTIAN BECK, FREDERICK KNAUSS,
SAMUEL STURMAN GEORGE KMOCH,
ADAM KUNATH, ZACHARY GLITSCH."

NAIN, *August* 30, 1828.

DEAREST BRETHREN,

"ON the 9th of this month we received the joyful intelligence that the *Harmony* had arrived safe at Okkak, on the 6th. Our hearts were filled with praise and thanksgiving to God for having safely conducted Brother and Sister Lundberg, Brother Glitsch, and the whole ship's company in good health to our coast. No one can conceive what sensations of joy and gladness fill the hearts, both of us Missionaries, and of all our Esquimaux, when, after our expectations have been raised to the highest pitch, about the time of the ship's arrival, the glad tidings burst upon us, that the *Harmony* has arrived safe, and brought us accounts from our Brethren and friends in Europe. We adore the goodness of God our Heavenly Father, that He has again protected this small vessel in her dangerous passage through the ice. At one time the danger was so great, that she could move neither forward nor backward, but, the ice pressing upon her from all sides, was in imminent danger of being crushed and overwhelmed by the towering masses surrounding her. The help of man was vain, and she seemed left to her fate, when at once, as if by an unseen hand, she went forward without wind or sails, pushed for herself a passage through the tremendous fields of ice, and escaped into open water. All on board stood as-

tonished at this merciful deliverance, and even the sailors exclaimed, "this is the work of the Almighty!" nor could the Missionaries on board refrain from tears of gratitude.

"When, in addition to such proofs of God's favour, we add the kind participation of our Brethren and friends in Europe, as expressed in your letter, and in those of the Elder's Conference of the Unity, we are bowed down with thankfulness.

"We thank you and all our dear Brethren and Sisters, for the many tokens they have again given us of the kind share they take in our welfare, and are particularly grateful to you, for all the provisions and necessaries of life, which we received on the 25th instant, by the safe arrival of the ship.

"We welcomed Brother and Sister Lundberg, and Brother Kunath, on their passage to Hopedale, and likewise the newly appointed captain, Brother Taylor, and Mr. Sunderland, but could not help regretting the absence of our old father Fraser; in vain did we and our Esquimaux look for him. We remembered his last affectionate farewell, and can hardly believe, that we then should have seen him for the last time; yet it seems to be the will of God; and what can we say. We are thankful to the Lord, for that mercy which provided for us so faithful a servant for these twenty-five years past. All the Brethren and Sisters under his care enjoyed the most kind attention from him, as from a parent. His presence of mind in storm and ice, his resignation under adverse circumstances, his patience in attending to the sick, and his civil treatment of every one, will ever remain in grateful remembrance. We particularly recollect how pleasantly he celebrated the centenary jubilee of our Church, rejoicing with us over the work of God in this place. We all join in prayer, that the Lord would grant him a time of rest and peace, preparatory to that sabbath which awaits him in His presence, as a good and faithful servant. We were glad again to see his son and the other sailors.

"When we consider how the Lord has led this ship in safety between fifty and sixty years, through the trackless ocean, and amidst mountains of ice, our confidence in Him is confirmed; and we believe, that, under the present arrangements, He will continue the same mercy towards us, for the maintenance of the Mission, which is truly a work of His own hand; and that he will bless our Brother Taylor, and all the captains who may hereafter be appointed to command the ships engaged in this important service.

"What has not the Lord done for this nation for nearly sixty years? O might none remain behind, to whom the precious gospel of a crucified Saviour is brought, but experience, that the blood of Christ cleanseth from all sin, and brings the sinner nigh to God. Of this we have seen many encouraging proofs in the years past, but never had more cause to rejoice than over those which we witnessed during the last autumn, when an infectious disorder was brought hither from the south, and spread so fast, that, in the space of four weeks, upwards of 150 of the members of our congregation lay ill. The situation of these poor people was deplorable in the extreme. In such

cases every thing is wanting: nor could the patients assist each other. In many tents, all the families lay in a helpless state, nor could any one give the other even as much as a drop of water. Those who had recovered a little, walked about like shadows. We were employed early and late, in preparing medicines, visiting and nursing the sick, and all our spare time was occupied in making coffins, and burying the dead. On some days we had two or three funerals, and you may conceive what we felt during such an accumulation of distress. Our stock of medicine was all expended, and at one time we feared we should lose the majority of our congregation. But the Lord heard our sighs and prayers, and gave us to experience His marvellous help, when the distress was at its height. For, on the 1st October, when yet thirty patients lay ill, they were at once enabled, without help, to sit up on their beds. We cannot express what our hearts felt, when we afterwards met our congregation to render thanks for this mercy, which our dear Brethren may easily conceive: for, in such trials, faith is sometimes weak. Our greatest comfort was the state of mind of the twenty one persons who departed this life, one seeming more desirous than the other to depart and be with Christ. They all declared, that they rejoiced at the prospect of soon seeing HIM face to face, who by sufferings and death had redeemed them from the power of sin and the fear of death. In watching the departure of many, we felt indeed as if Heaven was opening to them.

"Parents were removed from the embraces of their children, and departed with joy, as did many children out of the arms of their parents. Thus the Lord gathered in a rich harvest. Many of the patients even expressed sorrow at being left behind. This melancholy scene therefore afforded subjects for praise and thanksgiving. Here we reaped the fruits of the tears of our predecessors. Who would have expected this fifty years ago, when no European durst shew his face without being unmercifully murdered, not to speak of the human sacrifices offered up by the heathen Esquimaux, to appease evil spirits. Here is, in truth, made manifest the power of the Word of the Cross, among the most benighted nations.

"Though we were continually tending the sick, it pleased the Lord to preserve our own health. In Spring, however, Brother Mueller and the Sisters Morhardt and Henn were seriously indisposed, but, by God's mercy, soon recovered. After the recovery of our people, we were able to proceed with our building. The winter was moderately cold, and the thermometer did not fall lower than 27 deg. From our gardens we reaped a tolerable crop of cabbages and turnips. The circumstances above related will explain how our Esquimaux were prevented from procuring the usual quantity of provisions, but our heavenly Father, in mercy, blessed their industry, and none suffered hunger: insomuch, that at the conclusion of this year, we joyfully exclaim: "*The Lord hath done all things well.*"

"The meetings and schools were diligently attended, and the

scholars acquitted themselves well at the annual examination. Their talent for music was well employed, and the services of the Church, particularly on festival days, were enlivened by their performance of several suitable anthems. The celebration of the sacraments of the Lord's Supper and Baptism were distinguished by the presence of the Lord and His Spirit. Three adults and eight children were baptized; 12 became candidates, and 10 partakers at the Holy Communion; five couple were married; 21 (viz. 13 adults and eight children) departed this life. The congregation consists of 221 persons, of whom 91 are communicants; one excluded; 43 baptized adults, and 87 baptized children. To these may be added 11 newly arrived, and yet heathen. Total 232.

"With them we commend ourselves to your love and prayers, and remain your faithful Brethren,

FRED. T. MUELLER, GEO. HERTZBERG,
J. L. MORHARDT, JONATHAN MENZEL.
CHRIST. B. HENN,

HOPEDALE, *Sept. 9th*, 1828.

DEAREST BRETHREN,

"HAVING sent two boats with 430 planks towards the building, of the new Mission House at Nain, we received, on their return, the agreeable news, that the *Harmony* had safely arrived at Okkak on the 6th August.

"On September 5th, at seven in the evening, she cast anchor in our harbour, and we had the pleasure to welcome the Brethren and Sisters Lundberg and Kunath as our future fellow-labourers. Brother and Sister Meissner had left us for Nain on the 3d.

"Your kind letter of the 23d of May afforded us great pleasure and encouragement. We rejoiced that you are still in full activity in the work of the Lord, that he enables you to provide the necessaries of life for the Missions under your care, for which we thank Him and you, as His faithful servants. But we were much affected to hear, that our worthy Captain Fraser has been obliged, on account of ill health, to give up the service, in which he delighted. We regret to lose his faithful services, and to miss his agreeable company. May the Lord in mercy reward him for the faithfulness and punctuality, with which he executed the commission entrusted to him. We also pray, that HE would bless and support his successor, Captain Taylor, and our good friend Mr. Sunderland, the mate, that they may fulfil their duties with the same success. We will gladly give them our confidence, and remember them in our prayers. They have an important charge, and, acting in His name, may they do all as unto the Lord.

"We are thankful, that you noticed the kindness of William Fraser to Brother Beck during his heavy illness.

"We feel particularly grateful to all our friends, and it affords us great encouragement in our labors, to hear that the worthy Lon-

don Association continues its activity in promoting the cause of the Missions of the Brethren's Church, of which we also in Labrador receive the benefit. This is indeed a work of God. It was by His undeserved favour, that such an institution was formed by those disinterested and benevolent friends of His cause on earth. May the Lord lay His blessing upon them and upon all branches of the Association in Scotland. We beg you to present to all these worthy friends and benefactors the warmest thanks, in the name of all the missionaries in Labrador.

"You will hear with great sympathy, how much our people have suffered in August and September, last year, when a malignant and infectious species of measles was brought hither from the south; by which, in a short time, most of our people were grievously attacked, and rendered quite helpless. Very few were left in a state to serve the patients, and they walked about the place like shadows. We were filled with sorrow and compassion for them; for, whenever we stepped out of the house, we heard nothing but the most pitiful groans and sighs, and coughing; the illness being accompanied by great oppression on the chest. In most of the tents there was not one able to assist his neighbour, nor was it in our power to give them proper medicines. We made gruel, into which we put some medicine, and administered it to the patients, being the only thing they could swallow.

"Five adults and six children departed this life. The child, Edward Stock, was likewise attacked, and for three weeks in great danger, but recovered, to the great joy of his parents, in which we all participated. In our family we all enjoyed good health, for which we cannot be sufficiently thankful to our Saviour.

"Though we lost none of our people this year by the upsetting of their kayaks, yet many of them have been in great danger of losing their lives. When, in the beginning of December, the bays were covered with thin ice, many men and boys ventured upon it, to shoot seals at their basking places. They shot several, but almost all of them broke through the ice, and fell into the sea. They were, however, enabled to help one another. A boy, whose father has only one hand, lost his gun, which gave him great uneasiness, as it was his most useful means of providing for the family's subsistence. One of the Esquimaux brethren, going out alone, broke through, and was saved with difficulty, the ice about him continually breaking from his hold. After his escape he came immediately to us, and with tears related, how he had felt in this imminent danger. He said, that the text of the day, "*In this world ye have tribulation, but in me ye have peace*," occurred with great comfort to his mind, and we joined him in thanksgiving for his preservation.

"In Spring, our people were pretty successful in hunting and fishing, for which we are peculiarly thankful, as they remained long in a very weak state after their recovery, nor could they bear their

usual heavy food, seal's flesh. We were therefore obliged to assist them with bread and flour from the store. Their distress was still greater in winter, when their small stock of provisions was exhausted, sickness having prevented their attention to the fishery. In this state of want they charitably assisted each other. They were also at a loss to provide their families with the necessary clothing, but their thankfulness for the cessation of so grievous a disorder made them forget their privations, and they only expressed thankfulness for the Lord's mercy towards them.

"The immense quantity of ice upon our coast, towards the end of August, occasioned very rough weather. Our gardens therefore have suffered. The potatoes were frozen, but we still hope to have settings from them.

"You will be glad to hear, that our Esquimaux retain their love, and cultivate their talent, for music. They play and sing anthems on festival days, and on other occasions. One of them has learnt, in a very short time, and with but little instruction, to play the violoncello pretty well; but the most pleasant part of their performance is, playing hymn-tunes in four parts. The first violin player has learned the verses and the tunes belonging to them so well, that if he only hears the beginning of the first line, he immediately falls into the proper tune and the key in which the singing is begun.

"The schools were punctually kept during the winter, and well attended by all the scholars. The Lord has laid a special blessing upon this part of our duties, and the children have learned many texts of scripture, and many verses; we have also had frequent instances, that the Spirit of God applies the truths contained in them to their hearts. May He continue to bless this important department of our labours.

"The Word of the Cross, which we preach in weakness and simplicity, has approved itself as the power of God, in the hearts of our people. Some, indeed, among the young are still deficient in spiritual life; but of the greater part of our congregation we may declare, that they grow in the love and knowledge of our Saviour. We rejoiced to hear their expressions after their illness. Many declared, that they considered it as a wholesome chastisement, by which they had been brought nearer to Jesus; "therefore," added they, "He shall be our only comforter and helper."

"In the course of the year past, seven persons were received into the congregation; four admitted to the Holy Communion; three pair were married, five infants baptized; eleven departed this life. A young widow, with her family, has left us for the south; and three adults have removed to Nain; one widow, a communicant, and three children, have come hither from Okkak. Our congregation consists of 65 communicants; 34 received into the congregation, of whom 13 are candidates for the communion; 58 baptized adults; 16 boys and girls, and three unbaptized infants, in all of 176 persons.

"In our family love and peace have reigned, and no interruption

occurred in our labours. We commend ourselves and the mission under our care, to your remembrance and prayers; and, with cordial salutation, remain ever, your faithful and affectionate Brethren,

(Signed) T. P. Stock, John Koerner, F. C. Fritsch.

In Okkak the numbers are - -	394	
In Nain, - - - - - -	232	
In Hopedale, - - - - -	176	
Total, - - -	802	persons.

N. B. The *Harmony* left London on the 2d of June, and after a boisterous passage of nearly a fortnight, arrived at Stromness in the Orknies. The Missionaries on board, on their passage both out and home, always express great thankfulness for the kindness of some friends of the mission, residing at Stromness, of which they have received many proofs. The Society beg to return their grateful acknowledgements to all those worthy persons, who take such an affectionate share in the welfare of the Labrador Mission and its servants.

The ship sailed again on the 18th of June, met with much blowing weather, and encountered a vast quantity of ice, by which they were brought into great danger. This was increased by fogs, and contrary winds. But it pleased the Lord to deliver them and bring them safe to Okkak on the 6th of August; to Nain on the 25th, and to Hopedale on the 5th of September. The passage home was swift and with favourable weather, and the vessel came to her former station in the river, on the 4th of October.

SOUTH AFRICA.

Extract of Letters from Brother John Lemmertz, *in the* Tambookie *Country.*

Klipplaatz river, *May* 21, 1828.

My Dear Brother,

"January 11th, was the date of my last letter to you from Gnadenthal, and to-day I have the pleasure of addressing you from the land of the Tambookies. I will first give you an account of our farewell at Gnadenthal, and then add a short narrative of our journey hither.

"Having delivered my farewell discourse on the 17th of February, and taken an affectionate leave of the children in the school, every preparation was made to enter upon our long journey, and the day fixed for our departure. On the 20th, we closed our labours here with thanksgiving and prayer, and recommended ourselves to the blessing and protection of the Lord. Our farewell with our dear fellow-labourers was solemn and affecting. We renewed with

them our covenant, to be faithful in our calling to serve the Lord our Saviour, and cheerfully to do His work.

"On the 21st, having been joined by Brother Hoffman and his wife from Groenekloof, we made ready to depart. To leave the dear congregation at Gnadenthal, which we had the favour to serve for the last two years, and in whose fellowship we had enjoyed so many blessings, was truly painful. We were, however, comforted by the prospect of our finding an opportunity, in a distant country, to preach the Word of the Cross to a nation, hitherto buried in darkness. This hope made us enter upon our journey with joy, and in reliance on the protection of the Lord. During the first night we slept in the open air, the weather being fine. In the Attaquas Kloof we had the misfortune to overset the waggon, but no one being upon it at the time, by God's mercy no harm was done. We were, however, detained two hours in packing and unpacking.

"March 16th, we arrived in the neighbourhood of Enon, and at the old place found the missionaries with the greater part of the congregation come to meet us. They sung a hymn of praise to God for our preservation on the journey. I cannot express in words what my heart then felt, when I again saw this beloved flock and their servants, and that the Lord had brought me again safe to them. We were quite at home in this congregation. During our three weeks' stay, Brother Hoffman accompanied me to Grahamstadt, to make some arrangement with the persons in office, respecting the beginning of the Tambookie Mission. We were received by all these gentlemen with the greatest kindness. Every thing which we could wish was granted, and we found many who took a cordial share in the undertaking.

"Having spent the Passion-week and Easter with much blessing and refreshment with the Enon congregation, we set out on the 8th of April, accompanied by Brother Fritsch and thirteen of the inhabitants, besides a single Brother from Gnadenthal; these will form the little colony. At night we reached Strubel's Place. Every evening and morning we met for family worship.

"On the 5th day, we halted in the neighbourhood of Somerset, and Brother Fritsch and I rode to the settlement. Both here and at Cradock we were received with the greatest friendship, as well by the gentlemen in power as by the clergymen, who felt interested in our mission. On the 13th, we forded the great Fish River, in which there was at this time but little water, and travelled along the banks of the Tarka, the road being much better than along the Bavian's River.

"Mr. Dundas, Civil Commissioner of Grahamstadt, intended to accompany us into the Tambookie country, but not being able to join us before the 29th, we were obliged to remain stationary on the frontier. Here we had frequent opportunities, on Sundays, to preach to the colonists living in these parts, who willingly attended our service. Being on the 22nd, 23rd, and 24th, on the borders of the Tambookies country, we were visited by many of them, who ex-

pressed their joy, that we had come to make them acquainted with the word of God. *Schelella*, a captain, and an old man called *Baba*, were present at our evening service, and stayed with us during the night. Their conversation with us was affecting: the latter, who had been with us two days before, said, he had not been able to sleep, but continually thought of the words he had heard from us. When he took leave, he put his hand upon his breast and said, "*I feel such sweetness in my heart, that I cannot describe it. O pray for me, that I may also have the favour to become acquainted with the Saviour.*"

"Bowana being in Caffraria, and as Mr. Dundas did not arrive, and Bowana's first wife had sent us word, that we might enter the Tambookie country, we passed the frontier and travelled to the Oskraal river; the place which Bowana had mentioned to the Brethren Hallbeck and Fritsch as the most convenient, being near his own dwelling. But as this river runs very shallow, and two colonists were ordered to bring us to the Klipplaatz river, Brother Fritsch and I accompanied them to that place. Here we examined the situation, with a view to determine how the water might be used for irrigation, for which we found this a much more eligible place; and as Bowana's dwelling was only three hours' ride from hence, and he had returned home, Brother Fritsch and I rode thither on the 18th, to confer with him about the site of the Mission. In the beginning he seemed to insist upon our remaining on the Oskraal's river, till he could come and see for himself, but when we represented to him that we wished to settle on the Klipplaatz river, on account of the water, he yielded; but only on condition that we should first repair his bullock's-kraal, which was surrounded by thornbushes, and in a dilapidated state.

"We felt thankful to the Lord, that He had disposed the heart of this man to favour us in this matter, and thus take a weight off our minds. Having, according to his wish, repaired the kraal, with the help of our Hottentots, we set out on the 20th to the place of our future dwelling. Our first object was to make a bullocks'-kraal, to bring our cattle into safety, and to preserve them against the number of ravenous beasts, which infest this country, lions being the most numerous. These animals had disturbed us much, while we were spending the night at the *Oskraal*, and twelve of them in a troop were seen by one of our people, who was going to shoot hartebeests on the plains.

"When we arrived on the Klipplaatz-river, we assembled our small congregation in the open air, sang a hymn, and delivered a short address to them. We then knelt down, and with grateful hearts offered up humble thanks for the mercies and deliverances experienced by us during our whole pilgrimage, we commended ourselves, our people, and our work, to Him who is the Lord of the harvest. The peace of God was truly felt by us all on this solemn occasion.

"The site of our dwelling is very pleasant. Towards the east flows the beautiful river, which even in the dry season is said to have

water sufficient for three mills. The prospect, particularly to the north and west, is fine. Here are large plains covered with good grass, upon which whole herds of quaggas, hartebeests, wildebeests, springbucks and ostriches are continually feeding. This is one reason why there are so many lions in this country; nor have any inhabitants occupied it for above a year; for, since the last invasion of the Mantatees and Tetchuannas, most of the Tambookies fled to the frontier. We are thankful that they are returning and settling in our neighbourhood. May the gospel find entrance among them, and the Lord receive a rich reward from this nation also. We commend this Mission to the faithful prayers of all our congregations; and with cordial salutations to the Society for the Furtherance of the Gospel, and to all our Brethren and friends in London and Bedford. We remain, with true affection, your faithful Brethren.

(Signed) JOHN LEMMERTZ.

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2. *From the same.*

Dated at CHUNIE, *June* 17*th*, 1828.

"On the 1st of June I received a letter from the Civil Commissioner at Grahamstadt, in which he expressed his sorrow that he had not been able to come to us at the beginning of May, but that he hoped to visit us at the end of that month, which, however he had not done up to yesterday, when I left home.

"I went with Brother Hoffman and an interpreter to visit Bowana, but did not find him at home. After we had told his wife and several Tambookies, who happened to be present, the motives for our coming hither, we returned home by another road, in order to become better acquainted with the country. On the following day Bowana paid us a visit, with his brother Golopo and a Tambookie. After we had shewn him the frame-work of our house, and also rung the bell, which we had already hung, &c., our conversation turned upon the principal end of our coming, upon which Bowana remarked, that it was a matter of great consequence, therefore one should not be in a hurry, but first consider well what was to be done. He then expressed a wish that we would go into the country with him, to the place where he had formerly lived, and which was far more beautiful than this. We answered, that we first wished to see in this place, whether the Tambookies would receive the Word of God. He replied, that it was not his wish that we should go directly, but added, that he still desired that I would some time or other go with him to a part of the country, not very far distant, and where he had lived six years. Further, he gave us to understand, that he doubted how it would go when he was converted, as he must quit his former customs, &c.

"In the night between the 9th and 10th of June, we were very much disturbed by lions. By the traces it appeared that probably a company of ten had approached within about a dozen yards of our tent, and tore one of our dogs in pieces, without doing more damage.

During this week we had often the pleasure of being visited by Tambookies from the neighbourhood. Among these were Bowana's son, Marpas, and his wife, and Jolopo, and his two wives. On the 10th, a Tambookie worked for us for the first time, and we gave him a sheep's skin to his great satisfaction.

"On the 11th, a number of Tambookies and their wives attended a meeting for the first time, and Wilhelmina translated what was said, in the absence of the other interpreter.

"On the 14th, we had advanced so far with our temporary house, that on the following day we could make a solemn entry into it. It is built after the manner of the inhabitants of the frontiers, of wood and reeds, having found these materials on the Oskraal river. It is 50 feet long, and 13 broad, and contains a room of about 20 feet in length, in which we shall hold our meetings, and two smaller chambers, each 15 feet long.

"The 15th of June was a day of true blessing to us. In the first place, we met for morning worship in our new house; then followed a sermon; and after dinner, a special meeting with the members of our congregation, and evening prayers. Several Tambookies attended at the public preaching.

"We were very glad to be able to quit our tent, which hardly sheltered us against the wind and cold. The cold is here so great, that the water which is thrown out early in the morning, is immediately frozen. I think that the climate is healthy. We are all at present quite well. It appears that it does not rain here in winter, which was well for us during the erection of our house. All our attendants from Enon have also provided themselves with shelter. On the 15th, we bought the first sheep at from two to four rix dollars a-piece, as, up to this time, we had lived upon the meat of hartebeests and gnoos, with rice and peaches, in place of vegetables. We have neither wine nor brandy; we give our people a little coffee early for breakfast, &c.

"On the beautiful grassy plains, as well as in the wilderness, there are great herds of hartebeests, gnoos, quaggas, springbucks, &c.; and the land which Government has given us, is particularly good for hunting.

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3. *From the same, on his Journey to* CRADDOCK.

June 28th, 1828.

"Hoping that Brother Hallbeck will find an opportunity of sending you this letter, I add a postscript to my former. Though my journey to the Caffre country was attended with trouble, I am glad that I undertook it, for it has been not only useful in many ways, but tended to my encouragement. I rejoice to see what the Lord has done by the Missionaries, among a nation lately so savage. The settlement at Balfour was undertaken by Mr. Ross and another Missionary from Scotland, at the request of Makuma, about three months

ago. They have good hopes that the Lord will bless their feeble endeavours, and grant them success.

"I became acquainted with Mr. Ross at Enon, in 1823. When I left Balfour on the 18th, on my return home, he accompanied me on horseback for two hours and a half, to the foot of the high mountains, over which our road lay. Our conversation did my heart good. We felt that we were one in spirit; and we agreed in this point, that if a missionary to the Heathen would have success, he must, for his own person, have sought and found pardon and peace in the blood of Jesus, live in constant communion with his Saviour, and have his heart filled with His love, and thus be determined, with St. Paul, to know nothing among men, but *Jesus*, and *Him crucified*. For herein alone is the power of God made manifest, to change the heart, and produce true conversion. He must also consider it as undeserved mercy, that he is favoured to preach the Gospel to the Heathen, and think himself well rewarded if but one soul is gained for our Saviour. This is particularly my conviction, as it respects the Tambookies. But if it would please the Lord to grant us to see a little flock of them converted to Him, I should adore Him in the dust, for I am not worthy to be the least of His servants. On taking leave of Mr. Ross, we promised to pray for each other, convinced that we were members of one body, serving the same Lord, and appointed to the same labours.

"As we could not reach home that evening, and did not venture to travel by night, on account of the lions, we were obliged to put up in a Tambookie kraal, and to lodge near one of their huts. These are shaped like a bee-hive. We sat at a fire, and were visited by two women of the family, to whom the kraal belonged. These, after the manner of their nation, immediately begged a present. My Tambookie guide made them desist, and as I did not understand him, my interpreter, (after the women had left us), related, that the guide who has often attended our evening worship, had reproved the women for begging, telling them, 'that we had come out of love to them, to make them acquainted with the word of God, and show them how they might be happy here and hereafter; that therefore, instead of begging, they should ask to be taught.' This gave me great pleasure and renewed hopes, that perhaps this man may be the first among the Tambookies, who turns with his heart to our Saviour; for I truly believe, that we have not been sent hither in vain, but that from among this nation He will gather a reward for the travail of His soul. As yet, indeed, it is a matter of faith. We are always glad to see them visit us. They generally desire to hear us address them. I felt as Elias Beukes, a soldier, and member of the congregation at Enon, did, when he had been present at our first address to the Tambookies on the frontier. He said: '*This meeting was to me the most important of any. I shed tears of thankfulness, when I saw such a proof that our Lord despises nothing, be it ever so mean. These are people against whom I fought, when I was in the*

army, and who desired to kill us. Now I sit with them at this meeting and they appear more thankful and attentive to hear the word of God than I do.' As for our small Hottentot congregation at this place, we are glad to be able to say, that they give us pleasure. They join us in best wishes and prayers that the gospel may reach the hearts of the Tambookies, and that they may come to their old places, and visit us often. Our interpreter, Daniel, who is by birth a Tambookie, but has lived many years as a member of the congregation, in one of our settlements, said, '*If but one of my nation be converted to Christ, I shall rejoice: I pray daily that He may give me such a companion among my countrymen!*'

"Remember us in your prayers, and with cordial salutation to all our Brethren and friends, I remain, &c. &c.

JOHN LEMMERTZ.

Extract of a Letter from Brother H. P. HALLBECK.

GNADENTHAL, *June 25th*, 1828.

MY DEAR BROTHER,

"Within the last fortnight I have been favoured with three most welcome letters from your hand, dated in January, February and March. In the last-mentioned letter you speak of a parcel sent a few days before, which has not yet arrived. About a fortnight ago, a vessel was announced, by signal, from the Lion's Rump, but was never seen again. It was supposed to have been lost in a dreadful north-west gale, blowing furiously at that time, by which three vessels in the bay were cast on shore. This apprehension is strengthened by the circumstance, that part of a wreck was found near the Blouwberg. I hope that our parcel was not in that unfortunate vessel.

"From ENON I have not lately had any particular intelligence, but I will first state what I know of our Brethren among the Tambookies. They left Enon on the 8th of April, and arrived on the frontier about the middle of May. [Here Brother Hallbeck gives the same account as that contained in Brother Lemmertz's letter.] He continues: "The Klipplaats river (or Rocky river), had, even in the dry season, three times as much water as the Bavian's river at Gnadenthal.

"The newspapers inform us, that the mighty Chief Chaka, to whom the country about Cape Natal belongs, and who is said to have conquered seven independent tribes, is on his march against the Caffres, requiring them to own him as their chief, after the death of the centenarian 'T Siambi. It is also said, that Chaka intends visiting the colony, having sent one of his captains by sea to Algoa Bay, with a view to learn how he would be received. He seems to wish to come as a friend, and has treated the English settlers at Port Natal well.

"What influence this circumstance may have on the infant Mission, we cannot tell. Chaka seems to know and to esteem the white

people. At six hours' ride from Klipplaat's river, there is a military station, and the commanding officer has particular orders to protect the Brethren. For this kind attention of our Government we are thankful; but our chief trust is in the Lord of Hosts, who will no doubt protect and further His own cause.

"At the beginning of this month, all the Brethren and Sisters at Enon were well. In consequence of the rains, which fell in March, the water in the Witte Revier was strong enough to turn the mill. But the country in general was very dry. The course of the congregation remained undisturbed. Our friend Colonel Cuyler lives in retirement on his estate near Uitenhage.

"Elim is gradually increasing, and has now 120 inhabitants.

"At Hemel-en-Aarde, three adults were baptized on the 15th of June. Brother Leitner was here about a fortnight ago, and stated, that they have had much pleasure in speaking with the individuals belonging to their little flock.

"The general state of the congregation at Gnadenthal is encouraging. Several new people and candidates for baptism had advanced in the privileges of the Church. For several months we have had no funeral, but there are some elderly people so weak and infirm, that we consider them as candidates for eternity. They are in a very happy state of mind, and it is a pleasure to converse with them. Among these are two of our overseers, *Adam Vertyn* and *Gottlob Halfslag*, whom you may perhaps remember.

"Of Groenekloof I cannot now give much information. There are peculiar trials and difficulties in that place, on account of the neighbourhood of Cape Town. I just received advice, that the well-known old Mr. Teunis died the day before yesterday.

"With cordial salutations to the Society for the Furtherance of the Gospel, and all our Brethren and friends, I remain ever, your affectionate Brother,

H. P. Hallbeck.

GREENLAND.

Extract of a Letter from Brother John Lehmann.

New Herrnhut, *June 10th*, 1828.

My Dear Brother,

"With great pleasure I received your kind letter of the 6th of February, four weeks later than usual; we live here in a desert country, separated from our Brethren and friends as to the body, but one in heart and spirit, and nothing affords us more joy than our yearly communications with them. May the Lord support and strengthen you for your work in His service. In general, I have enjoyed good health, and have been enabled, by the mercy of our Saviour, to attend to my duties with cheerfulness, and in the enjoyment of His blessing and peace, though suffering at times from rheumatic complaints. Our Missionary family consists of six adults, and two chil-

dren; we live comfortably and happily, labouring together in love and peace. My wife is quite restored to health, after her long confinement. We had not that medical assistance which her case seemed to require, but the Lord approved Himself as our kind physician, and heard our prayers. Brother Grillich and his wife, both nearly 60 years of age, are, by God's blessing, healthy and active; the single Brethren, Tietzen and Ulbricht, are likewise well, and diligent in learning the Greenland language.

"As to our dear Greenland congregation, we have great cause to praise the Lord for the mercy He has shewn to us in the year past. Our people have proceeded, under the guidance of His Spirit, in the path of life, and increased in the love and knowledge of their Saviour. His word has been spirit and life in their souls, and, though preached by us in weakness, approved itself as the power of God, directing them in the way to life everlasting, and their comfort and support in all the circumstances of this life.

"Eight of the class of the excluded have been re-admitted to fellowship, and those young people, who last year were made partakers of the Holy Communion, or, having been baptized as children, were received into the congregation, walked worthily of the grace bestowed upon them. May they continue to prove faithful to Him, who has redeemed them by His precious blood, and delivered them from the snares of Satan and the world.

"As to externals, we experienced the protection of our Heavenly Father, especially in our troublesome and often dangerous voyages in our women's boats, to obtain drift-wood for fuel, or grass for our few goats and sheep. We are thankful that last summer drift-wood was more abundant, insomuch, that we could not only supply the kitchen fire, but warm our three dwelling-rooms, which cannot always be done. We are the more grateful for this merciful providence, as the alder and willow bushes in the bays, which served us for fuel more than fifty years, are nearly consumed in our neighbourhood, and nothing more will grow in their place. The winter seasons increase in length, and the summers become more boisterous and cold; we are therefore under the painful necessity of causing an increase of expense to the Mission, by requesting that we may receive fire-wood from Europe, as there may be a chance of our being deprived of this necessary article; and to have the prospect of spending a Greenland winter without sufficient firing is dreadful. There have been years in which no drift-wood reached our coast, and there is no certainty of its arriving every summer. We are truly thankful, that you and your benevolent countrymen, who are always ready to alleviate distress of every kind, have also considered the wants of this Mission, and contributed towards supplying us with coals from Copenhagen. May the Lord bless and reward them for it.

"The last winter, considering our high latitude, was milder than usual, with less snow, and the severest cold was 18 degrees below Reaumur's 0; but even now, while I am writing, a violent snow-storm rages from the south-west, which has been the prevailing wind

this spring. We are still unable to sow turnips, cabbage, and sallad in our gardens, on account of the continued frosts; and consequently expect but a poor crop of vegetables this year. In the spring we built a new woman's-boat, for our own use in the above-mentioned voyages, but for several weeks could only work one day in each, on account of the continued storms of snow and sleet. This boat is 18 Danish ells long (nearly 40 feet). It is built with ribs of soft drift-wood, and the frame-work fastened together with seal-skin thongs, after which the whole is covered with seals' skins, neatly sewed together. In these boats we go out to collect all we want for our house-keeping, and voyages of eight or nine hundred miles are sometimes made in them. Remember us, dear Brother, in your prayers; and commending ourselves and our congregation to the love and intercession of all our Brethren and friends every where, I am your most affectionate Brother,

JOHN LEHMANN.

From Brother MICHAEL EBERLE.

LICHTENFELS, *June 3rd*, 1828.

MY DEAR BROTHER,

"Your very kind letter of the 3rd of February, I received, to my great joy, on the 31st of May, by a post-kayak from Frederickshaab, the ship from Denmark having arrived there on the 26th. We thank you and our English Brethren for their kind participation in the welfare of this Mission. These encouraging tokens of brotherly love prove a cordial to us here in Greenland, and renew within us that determination to devote all the powers of our mind and body to the service of our Lord and Saviour. It proved a particular refreshment to me, as, under present circumstances, I am left almost alone in charge of this congregation, my assistant being yet unacquainted with the language.

"I have the pleasure to inform you, that the greater part of our Greenland congregation have grown in grace, and bore witness to the fruits of the Gospel, by their walk and conversation. We have been delighted and edified, when speaking with the communicants previous to the celebration of the Lord's Supper. We heard their expressions of love to our Saviour, and gratitude for His mercies, with thanks and praise for the work of the Holy Spirit in their souls. We can declare in the words of that well known verse, that "*The Lord hath ever to his flock—kept without separation,—He doth abide their shield and rock,—their strength, and their salvation.*" Amidst all our imperfections, His compassion and mercies fail not, and His presence enlivens our hearts, particularly on festival and communion days. On these occasions the slothful are awakened, those who are gone astray brought to reflection, insomuch, that several of the straying sheep have been sought and found by the good Shepherd, and have returned as pardoned sinners to His flock. Oh, that I could more perfectly address my dear Greenlanders in their own

language, on the love of Jesus to mankind, which brought him to sufferings and death for our sake, that this precious doctrine might make a still deeper impression on their hearts; but I perceive more than ever, what a bungler I am, and whenever I speak to them, I pray fervently for grace and the gift of utterance. Since my last year's report, fourteen children have been born and baptized, seven baptized as children received into the congregation, and nine made partakers of the Holy Communion. Two couple were married, and nine, old and young, have departed this life. In externals, our Greenlanders have fared well, and by the mercy of God have been successful in their fishery. As to our Missionary family, we have lived together in love and peace. This is a great blessing, for which we cannot be sufficiently thankful, as its influence on the course of the congregation is evident.

"The cold in winter was moderate, and when most severe, was only 22 degrees below Reaumur's 0; but in spring, and till now, it freezes every night at from 8 to 10 degrees. We cannot yet go out to fetch fuel, and hardly know where to find any more bushes. We are the more thankful for the supply of drift-wood, of which last year we obtained three boat loads, being an unusual quantity. Our Greenlanders were successful in hunting rein-deer, of the flesh of which we obtained 700 lbs. for our housekeeping.

"We commend ourselves to the continuation of your brotherly love, and beg to be remembered in prayer by all our Brethren, and by the friends of the Mission every where. I am, &c. &c.

MICHAEL EBERLE.

From Brother JOHN KOEGEL.

LICHTENFELS, *June 8th*, 1828.

MY DEAR BROTHER,

"I rejoiced to receive your kind letter of the 7th of February, and to be again assured of your love, and the kind participation of all our dear Brethren and friends in England, in the welfare of this Mission and its servants.

"The work of the Lord and His Spirit among the Greenlanders is manifest; many of the young people are convinced of their lost state by nature, and ask what they must do to be saved. Those who have found mercy, and are Christians in heart and truth, walk worthy of their vocation, and show forth the praises of Him who hath called them out of darkness into His marvellous light, proving that they are under the influence of the Spirit of Christ. We are particularly encouraged when we visit the sick and dying, and perceive their unshaken faith in the atonement of Jesus, and their hope and assurance of everlasting life and bliss in His presence. They therefore meet death with a firmness and cheerfulness, which bespeak their having found true rest for their souls, not founded upon the pretended courage of the unbelieving philosopher, but upon having

Christ in them the hope of glory. There are indeed some among our people, who, by their indifference and coldness, give us pain; but when we consider that this congregation has now existed for sixty-six years, and consists almost entirely of such as were born here, and baptized as children, but who, without true regeneration of heart cannot be deemed children of God, but remain only Christians in name, we need not wonder that there are a few among them still ignorant of their lost state by nature, and of the necessity of true conversion. For it is by grace we are saved, through faith, and that not of ourselves. We must, therefore, have much patience with them, and are the more disposed to exercise it, when we consider the patience and long suffering of our Saviour shewn towards ourselves.

"The present summer-season is cold and dry, and we shall obtain but little grass for our sheep and goats, and but a small crop of vegetables from our gardens. The Greenlanders, however, are glad of such weather, as favourable to the reindeer hunt, in which they have been uncommonly successful. Many a hunter has shot from forty to sixty, and one of them ninety-six of these creatures. As they cannot bring home so much meat, and hardly get a shilling a-piece for the skin, such destruction made among the reindeer is no advantage to them, and we protest against it, as uselessly diminishing their number; but, like other sportsmen, they are not to be restrained.

"In winter, the severest cold was on the 12th of March, when Reaumur's thermometer fell to 23 degrees below 0. At present, while I am writing, a snow-storm rages, the temperature being as low as 12 degrees. Our Greenlanders had an ample supply of provisions, having caught many seals; and the season was healthy. A few old persons and some children departed this life.

"For several years no one has lost his life at sea, which every humane person will be glad to hear; for the loss of a father or provider of a family is truly deplorable, in a country where there is no fixed property, but every one lives from hand to mouth. If a widow has children, she will not easily get another husband. In other respects, this little nation may be called a happy one, compared with many other nations of the earth, and would be still more so, if they knew how to economize their resources. One evil is, however, on the increase, nor was it wise to accustom them to prefer European articles to their usual food. There are many who will carry their last seal-skin, which they want for clothing, to market, to purchase coffee, sugar, groats, pease, and bread; and it is well they cannot obtain any strong drink, for that would soon be their ruin. But the directors at Copenhagen have wisely prohibited the introduction of all spirits. Among our own people, we endeavour to promote a prudent use of all the above-mentioned articles, and to represent the necessity of providing themselves with their own food, and not to lose their dexterity in acquiring it.

"In autumn, last year, Brother Popp and I experienced a particular preservation of our lives. We went out in the woman's boat

to cut grass, and, on our return, stopped at a place, about an hour's row from Lichtenfels, to complete our cargo. Here we succeeded so well, that we might have got home in good time, if a strong contrary wind from the north had not prevented our putting off immediately, but as the wind generally falls towards evening, and most of the party were of opinion that we might venture to set out, all representations of the danger of so doing were in vain, and the desire to be with their families prevailed. But we soon found reason sufficient to repent of our rashness. As night approached, instead of falling, the wind rose to a perfect storm, the sea ran mountains high, and the wild waves breaking upon the neighbouring rocks, afforded by a tremendous and foaming surf, the only light we could discover, which, however, made our dangerous situation the more frightful. Gladly would we have returned, but that was not possible. We now made several attempts to find protection, by putting into some bay, but as they were all choked with drift-ice, whenever we approached, the boat was dashed by the fury of the waves against the loose flakes so violently, that we feared every moment it would be cut to pieces. We therefore could do nothing, but keep rowing in open water, and cast ourselves upon the mercy of a compassionate God. Our female rowers had lost all courage, and proposed to cease, exclaiming that their feet never more would touch dry land; with difficulty we prevailed upon them to persevere, exhorting them to trust in the Lord. Having combatted for seven hours the fury and resistance of the wild ocean, we at length succeeded in gaining some smooth water, behind a promontory, where we waited till it grew calmer, and arrived about sun-rise at our home. All our people were astonished at the mercy of God in saving us during this dreadful night, spent in a frail skin-boat, amidst such waves as threatened every moment to overwhelm us. I cannot say that I despaired, for I depended upon Him, who has noted my days in His book, and He comforted my heart; but I felt at the same time, that it is difficult to maintain confidence in God, with the same freedom, when we have brought distress upon ourselves by following our own devices.

"I have reason to be thankful that I have been preserved in health. The Lord has mercifully heard my prayers, and kept me in communion with Himself.

"I have not yet gained a sufficient knowledge of the language, to serve this dear people according to my heart's desire, and to speak to them of all the blessings derived from the atoning sacrifice of Jesus. The difficulties of learning the Greenland language are great, but by the help of God, I trust they may be overcome. Brother Eberle will write. Brother Popp and his wife (a daughter of our venerable friend, Gorke) beg to be kindly remembered. May the Lord bless all our friends and benefactors in England and Scotland, and reward them for their kindness to us. I remain ever your affectionate Brother,

JOHN KOEGEL.

N. B.—The following particulars are contained in other letters,

dated in the former part of June:—A long but mild winter without snow, succeeded the dry and warm summer of 1827; and, at the time the letters were written, the Missionaries and natives had been free from serious illness. Of the 380 members of the congregation at Newherrnhut, 181 are communicants. The death of Mr. Platon, of Godhaab, who was an esteemed friend of the Brethren, was a great loss to the Missionaries.

The congregation at Lichtenfels consists of 370 members. The letters, &c. from Lichtenau and Fredericksthal have not yet come to hand.

MEMOIR

Of Brother GEORGE SCHMIDTMAN, *upwards of* 40 *years a Missionary among the Esquimaux, on the Coast of* LABRADOR, *who departed this life at* NAIN, *on the 6th of July*, 1824.

[*Extracted from his own manuscript.*]

"I was born on the 25th of March, 1748, in the island of Alsen, in the Duchy of Sleswick, where my father possessed a small estate. I enjoyed from my early years an affectionate and careful education. My mother, in particular, who was a true follower of Jesus, endeavoured to make me acquainted with the Saviour, and with His love to sinners, and the impression which her maternal exhortations made upon my mind, even in childhood, were never afterwards entirely obliterated. When I grew older, she took me frequently with her to hear the discourses of a minister, whose parish was nearly five English miles distant from my birth-place, and who preached Jesus Christ the crucified, with zeal, and from the experience of his own heart. I felt a peculiar love for this man of God, and derived real benefit from his impressive sermons. The natural corruption of my nature, however, seemed now to awake within me: I resisted for a time, in my own strength, but the power of sin proved victorious, and threatened entirely to choke the good seed of the divine word. In my fourteenth year, I was admitted, with several companions of my own age, to the instruction usual in the Lutheran Church, previous to confirmation. On this occasion I was very attentive to all that the minister said, and thereby drew his attention towards myself. When he examined us for the last time, he expressed to me his conviction, that I was well acquainted with the way of salvation, adding, at the same time, our Saviour's declaration, '*That servant that knoweth his Lord's will, and doeth it not, shall be beaten with many stripes.*' This affected me deeply. I turned to our Saviour with tears, besought Him to lead me in the right way, and preserve me in it by His grace. At my confirmation, when I was called upon solemnly to renew my baptismal covenant in the presence of the congregation assembled, my inmost soul was melted within me. The remark with which the minister concluded the service, made,

in particular, a deep impression on my mind; he reminded us, that, however useful it might be to have a correct understanding of the doctrines of salvation, the *one thing needful* consisted, and ever would consist, in the knowledge and love of Jesus, who for our sins was crucified. When, a few days after, I approached for the first time to the table of our Lord, my soul was filled with the peace of God, and with a degree of heavenly bliss, which no words can describe. I felt like one born again, and powerfully strengthened for the fulfilment of the vow which I again made, to remain faithful to my baptismal covenant, and to surrender myself, with body and soul, to that Saviour in whose communion I experienced such unspeakable happiness.

"Too soon, however, was I convinced that I was unable, in my own strength, to live according to my well-meant resolutions. I formed unprofitable connections with youths of my own age, and entered with them into various light and even hurtful amusements. This season of forgetfulness did not indeed last long. A warning voice within reproached me for the transgression of my solemn engagements, and left me no rest until I had relinquished my evil practices. On this occasion my mother renewed her kind offices as my spiritual instructor, directed me as a penitent sinner to Jesus, and encouraged me to seek from Him alone, the needful strength to oppose my inbred corruption. Yet I had still to learn that blessed truth, that a sinner *may* present himself before his compassionate Redeemer, just as he is, with all his wants and weaknesses, and may receive from Him all the power that he needs for a godly life and conversation, as a gift of mere grace. I endeavoured meanwhile to make amends for my deviations, by earnest prayers and anxious striving. Nevertheless, even at this time, the Spirit of God continued His work of grace on my heart, enabling me to see in His light, that the world lieth in the wicked one, and that if I would ensure the salvation of my soul, I must separate myself from evil-doers, and from all those who would lead me astray from the right path. For some time I led a retired and orderly life, and enjoyed many spiritual blessings at the hand of the Lord. One circumstance, which occurred to me during this season of my youth, made a very lively impression upon my mind, and has since been often remembered by me. I was digging in a cornfield, and turned up by accident a grain which was already preparing to sprout. Thus, thought I, should my heart also be prepared to grow in every thing that is good, and to bring forth fruit to the praise of my Saviour. Yet, notwithstanding all these good impressions, and many spiritual enjoyments, I was disheartened when I found, that my best endeavours failed to procure for me that victory over the world and sin which I was anxious to obtain. After a long and fruitless struggle, I gave up all hope of becoming truly converted, and formed the foolish resolution to defer the further consideration of this subject, till the period of my departure from this world should be nearer at hand. With shame I must also confess, that henceforward I gradually declined from the path

of righteousness, and gave way to the evil inclinations of my own heart.

"About this time, I lost my father, who died in consequence of a hurt received by the fall of a large tree. To this domestic misfortune succeeded others of a different kind, by which our family property was so far reduced, that my mother found herself unable to defray the expenses of my apprenticeship in a respectable line of business. My choice was now fixed upon a sea-faring life, upon which, however, I delayed to enter, for some years, in compliance with the earnest entreaties of my mother. The labour of the field, in which I had been hitherto engaged, proving at length too severe for my constitution, I was permitted to engage with the captain of a vessel, a member of the Brethren's Church, with whom I made several voyages from Sonderburg to the coast of Norway. This worthy man would willingly have retained me in his service, and promised to afford me every assistance in his power, but as I found myself exposed to the ridicule of his crew, which my pride would not allow me to endure patiently, I determined to leave him, and to go to Holland, where I should be quite unknown. At Amsterdam I did not succeed in meeting with an employment suited to my wishes, and was on the very point of engaging myself to the East India Company for a service of seven years. When I found, however, that the directors would not give me as high wages as were received by others, I threw up this project also. How often in the sequel have I thanked God, that He preserved me from taking so dangerous a step.

"In the year 1768, I made a voyage to the island of St. Thomas. It happened, that, on board the same ship, were the Brethren Hauser and Till, going as Missionaries from Herrnhut, to the negroes in that island. I felt a secret affection for them, but did not make myself known to them, because my plans would not have coincided with their views. During our detention of seven months at St. Thomas, I determined one Sunday to visit the Brethren at New Herrnhut, but was diverted from my purpose, after I had proceeded half way, by the extreme heat of the weather. Shortly after, I had a narrow escape of my life, which brought me to serious reflection; the warning exhortations of my mother were now forcibly brought to my remembrance, and I felt condemned in my conscience for having so long resisted the gracious leading of the Spirit of God. I sought a solitary place, and promised the Lord with many tears, that if he would bring me safe to my native country, I would attend more seriously to the concerns of my soul. Meanwhile an infectious fever broke out in the island; I was among the number of those attacked by it, and lay for nearly seven weeks in a state of extreme suffering and helplessness. Not without deep compunction can I now think of the fact, that during this whole period I continued perfectly regardless about the salvation of my soul, although death stared me in the face. Yet the mercy of the Lord still followed me; I recovered completely, which none of my comrades did, though their number amounted at one time to half the ship's crew.

"Having returned in safety, I still felt no inclination to remain at home, but wished again to go to sea, to enlarge the knowledge of navigation which I had acquired on my former voyage, through the kind instruction of a friend. I therefore determined, in my twenty-second year, to learn the art of ship-building, intending to support myself by it, in the course of my future voyages. About this time, several discourses which I heard made a deep impression upon me. The one pointedly referred to those promises, which men are accustomed to make of reformation and conversion, in seasons of difficulty and peril. Another, set forth Jesus as appointed for the fall and rising again of many in Israel, and caused me to cry earnestly unto Him, to have mercy upon me, and raise me from the depth of my corruption and misery. Nevertheless, the natural levity of my mind proved stronger than even these convictions, and the good resolutions to which they gave rise, and threatened to bring me among the number of those who walk heedlessly on the broad road that leadeth to destruction. A season of deep and anxious reflection was however again afforded me; I saw my danger, and despairing of every other aid, cast myself at the feet of Jesus, and implored His pardon and mercy, with a broken and contrite heart. My Saviour heard me graciously, and in an hour which I shall never forget, revealed Himself to my heart in love and mercy; I beheld Him by the eye of faith, extended upon the cross for my transgressions, and heard Him address to me that word of comfort, "Thou shalt live." Words are not able to express the joy which now filled my soul, and which prevented sleep from visiting my eyelids during the whole of that happy night. There was now an end of my habitual thoughtlessness, and hankering after the world, for I had found the pearl of great price, and the desire of my heart was henceforth to live in the closest communion with my heavenly Friend.

"Yet, notwithstanding the grace received, and the many proofs of the Lord's goodness, and His providential care of me, which I experienced, I had still to learn the necessity of looking to Him for every thing, and ceasing entirely from man. My mother, observing that I was no longer so cheerful as formerly, encouraged me to attend the meetings of the Brethren's Society, some members of which resided in our parish. The first discourse that I heard was on the subject of our Saviour's agony in the garden, and it proved a healing balm to my wounded spirit. I soon felt truly united with this little flock of Christ, and it seemed to me as if I was transported into a new world. I now ventured to approach the mercy-seat with boldness, just as I was, and did not fail to experience the renewed assurance of the forgiveness of my sins, through the meritorious sacrifice of Jesus. For a considerable time I frequented the Brethren's meetings with real blessing; but finding that it exposed me to contempt on the part of the world, I began gradually to withdraw myself from their society. Thereby my peace of my mind received, as might have been expected, a severe shock. I grew uneasy and distressed,

nor did I enjoy a moment's real happiness until I had cast myself at the feet of my Saviour, and implored His pardon for having preferred the worthless honour of men to the glorious reproach of Christ. All doubts and fears now vanished, the peace of God again filled my soul, and I was enabled, in the strength of the Lord, to form this blessed determination, 'Let the world despise me, and treat me as it may, I will cleave to Christ alone, and follow Him whithersoever He goeth.'

"At this period the Brethren were engaged in establishing the settlement of Christiansfeld, to which I paid an agreeable visit with Brother Matthew Wied*. I felt immediately a strong impression, that this was the place to which I should retire, in order to be preserved from the temptations of the world, and I therefore made application to be received a member of the Brethren's Church. The Brethren, however, advised me to return home for the present, and if my desire to join their communion should continue, to repeat my application on some future day. I returned home with a troubled heart, and a short time after made a written application to the same effect. As the answer which I so anxiously awaited, did not soon arrive, I became impatient, and set out for Christiansfeld, entreating the Lord that He would Himself remove the difficulties which seemed to stand in my way. The text of the day on which I quitted my home and worldly connexions, expressed the inmost feelings of my heart: '*I would rather be a door-keeper in the house of my God, than dwell in the tents of wickedness.*' On the 1st of March, 1774, I arrived in Christiansfeld, and on the 20th, received, to my great joy, the desired permission to become an inhabitant of the place. On my reception into the congregation, on the 24th of June, of the same year, I surrendered myself to Jesus as His entire and eternal property. A peculiar spirit of grace prevailed at that period in the congregation, in the blessed effects of which I had my full share. Though I had still many a painful experience to make of the utter helplessness of my fallen nature, I never henceforward lost my confidence towards that Saviour who had done so much for me, and whom I learned to know as my All in all. In July, 1775, I attained to the enjoyment of the Holy Communion. My heart was anew inflamed with love to Him, who had loved me even unto death, and I felt a desire arise within me to make known unto others the wonders of redeeming grace. The calling of a Missionary was that which first suggested itself to my mind, but though I had very imperfect ideas of the requirements for such an office, one thing I knew, that whoever would undertake it, should be prepared even to lay down his life for the sake of his master. This consideration, added to a sense of my unworthiness and many deficiencies, for a time deterred me from making known an impulse, which I could not but

* Late Missionary in the Danish West India islands, during a period of more than forty years.

view as the work of the Holy Spirit. At length, however, my conviction on the subject became so strong, that I could not refrain from making my wishes known to the Elders' Conference of the Unity. Having done this, my mind felt at ease, and I could await with patience the gracious direction of my Lord and Saviour.

"In the year 1781, I received a call to the service of the Mission in Labrador, which I accepted in humble and childlike reliance on the help of the Lord, entreating Him to render me, by His grace, a vessel fitted for His service. I left Christiansfeld, where I had enjoyed so many temporal and spiritual blessings, on the 25th of March, my birth-day, and in August, the same year, arrived safe in Labrador.

"Here I had the pleasure to assist in the preparations which were already in progress for the building of a third settlement at Hopedale; to which place I accompanied Brother Lister the winter following. During the year 1782, we were busily engaged in erecting the frame-work of the dwelling-house and church at Nain. Although this employment was one of great labour, and attended with many hardships, it afforded me particular delight; and this was renewed, when, on our arrival on the 22nd of September, at the place now called Hopedale, we were received in the most friendly manner by the Esquimaux. In the year 1783, I returned to Nain. My principal object was now the acquisition of the Esquimaux language, a task which, in my thirty-fourth year, seemed next to impossible. The Brethren at that time possessed very few written documents for the help of the learner, and even these few were so much mixed with Greenland words, as to be scarcely intelligible to the Esquimaux. By dint of great labour, and continued and minute inquiry, we at length succeeded in compiling a tolerably complete vocabulary, and when we subsequently received the Greenland grammar of Brother Koenigseer*, new light seemed to break in upon me, as I became hereby better acquainted with the grammatical rules of the language. Having studied this useful work for some time, I ventured, with the assistance of some Esquimaux, to translate it into the dialect of Labrador, the acquisition of which was by this means greatly facilitated.

"In the year 1786, I was joined in holy matrimony with the single Sister, Anna Rosina Staude. Our union, however, was of short duration, my dear wife being taken from me in the following year, by occasion of the birth of twins, only one of which survived. How deeply I felt this painful separation, is best known to my faithful Saviour. He alone could reconcile me to my loss, which was the more severe from the circumstance of my being left in a desert land,

* Christopher Michael Koenigseer was superintendent of the Greenland Mission from 1773 to 1786. Being a man of learning and indefatigable industry, he applied himself with great success to the study of the language, corrected and enlarged the grammar and vocabulary in use, and made various useful translations. The language of Labrador and that of Greenland, are dialects of the same original tongue, called Karalit by the natives of both countries.

with a motherless infant, almost entirely destitute of wholesome nourishment. Through the kind assistance of two European Sisters, then residing at Nain, the child was, however, preserved to me four months, when it pleased the Lord to take it to Himself.

"In the year 1791, I visited Europe, and enjoyed many tokens of brotherly love, from the members of our German congregations, and from those of Christiansfeld in particular. The year following, I entered a second time into the marriage state, with Sister Catharine Evens, with whom I returned, in the course of the summer, to the service of my dear Esquimaux. Our marriage was blessed with a son, called Christian Frederic, who, at the age of four years, was sent to Europe for education, but whom it was the Lord's will that we should see no more in this world, having been called into a blessed eternity in the twenty-second year of his age, while serving as a teacher in the school at Christiansfeld.

"Of the many preservations of my life which I have experienced during my long abode in this country, I will only relate one. On a journey from Okkak to Nain, it happened that I had occasion to walk before the sledge, in a pair of snow shoes, when suddenly, in passing over a torrent but partially frozen, and concealed from view by a mass of snow, I broke in; providentially the ice proved sufficiently strong to support me, as I rested with outstretched arms upon it, until I could be drawn out by means of the long driving-whip. The remainder of the journey to Nain, which lasted several hours, I was, of course, obliged to perform in my wet clothes, and should probably have been frozen to death, had not my companions kept moving me backwards and forwards the whole way.

"In the year 1793, I was ordained a deacon of the Brethren's Church, and appointed to the spiritual charge of the Esquimaux congregation at Nain. Its state was at that time most discouraging. Although several were baptized, and even a small number had attained to the enjoyment of the Holy Communion, there prevailed among them a lamentable degree of hypocrisy aud dissimulation. This caused us great distress and perplexity, until it pleased the Lord, in the years 1804 and 1805, to effect a general awakening at all the three places. During my residence at Hopedale, in the year 1800, the Heathen who lived at Arvertok, in the neighborhood of this settlement, were not a little affrighted by the appearance of a singular atmospheric phenomenon, the stars appearing to them to move, and fiery rays to dart from every side across the heavens. Filled with terror and anxiety, they hastened to us, and declared, that they were now determined to turn from their evil ways. We joyfully availed ourselves of the opportunity to direct them to Jesus, the Saviour of all lost sinners; but though a temporary impression was made, it was not till the years above-mentioned that a real awakening took place. At that time, I resided at Okkak, where the news of the grace which had been shewn to their Brethren at Nain and Hopedale, produced the most blessed effects in the hearts of the Esquimaux. Now it became easy to preach to them of the atonement of Jesus, and to set

forth his merits, for the Lord Himself had opened both hearts and ears. They were never weary of listening to the sweet doctrine of the Cross, and the lips and hearts of their teachers overflowed with thankfulness for all the wonders of Divine grace which they were favoured to witness.

"Never shall I forget this season of refreshment from the presence of the Lord; we had long sown in tears, and were now permitted to reap in joy. For this mercy I shall praise my Lord and Saviour throughout eternity. The sound of the saving Gospel spread farther and farther, even to the most northerly habitations of the Esquimaux. For this purpose, the Lord was pleased principally to make use of a man, who was considered as one of the Chiefs of the nation, and who had truly found grace and forgiveness of sins in the blood of Jesus. This Brother permitted no opportunity to escape him of proclaiming the love of Jesus to his countrymen, who came to Okkak for purposes of trade; and his answers to the remarks and objections made by his hearers, were so comprehensive and powerful, that it was evident they were accompanied by the demonstration of the Spirit. Among the results of his extraordinary testimony, may be mentioned the removal to Okak of fifteen families of heathen, in the summer of 1808, the majority of whom were gradually admitted as members of the fold of Christ. From this time forward, the work of the Lord among the Esquimaux has proceeded with evident blessing, amidst many difficulties and imperfections.

"When I look back upon the period of forty years, during which I have been favoured to serve in the Mission on the coast of Labrador, and consider, that having reached my seventy-third year, and suffered for nearly eighteen months, from the effects of an apoplectic seizure, I cannot be far from the verge of the grave, Oh, how manifold are the mistakes and the transgressions of which I have to accuse myself! How deficient have I been in love to Jesus, and to my Brethren and Sisters; how far am I still from being such a servant, as through His grace I might have become, had I always listened to the voice of His good Spirit. Under a trembling sense of my great deficiency, I sink in the dust, at the feet of my great Redeemer, and exclaim with a contrite heart, "Enter not, O Lord, into judgment with thy servant; blot out all my transgressions in thy own most precious blood; assure me of thy pardoning mercy; that when the hour of my departure shall arrive, I may be prepared to pass over into the arms of love, and to receive, though unworthy, a place in thy heavenly and everlasting kingdom."

The following testimony is added on the part of his fellow-labourers.

"Our late Brother served in the Mission in Labrador, with diligence and faithfulness for near forty-three years. The everlasting welfare of the Esquimaux was, at all times, the object nearest his heart, and to promote it he cheerfully and zealously laboured. His knowledge of the Esquimaux language, and his skill as a translator,

enabled him to render important services in preparing a correct version of the New Testament, as well as of several other parts of Scripture, &c.

"Till the year 1819, he continued to enjoy a remarkably good state of health; but on the 12th of July of that year, an apoplectic seizure deprived him of the use of his right side. He, however, recovered sufficiently to proceed with his favourite employment, and occupied himself during the last five years of his life, in the translation of several useful extracts from the Exposition of Christian Doctrine. In February 1824, he was obliged, by increasing infirmities, to keep his bed almost continually. Amidst various privations and much bodily suffering, he maintained an unshaken confidence in the mercy and merits of his Redeemer. 'I go,' he often exclaimed 'as a great sinner to our Saviour, but I know He has forgiven all my sins for the sake of His death upon the Cross.' To a Brother, who expressed to him his sympathy, on seeing how much he suffered, he observed, 'I have deserved nothing else, but my Saviour will soon come and relieve my pain.' In the night previous to his departure, he often prayed with earnestness for his release, exclaiming, from time to time, 'O Lord Jesus! have mercy upon me,' and as the morning dawned, he added with a cheerful countenance, 'My Saviour is coming—He is now at hand.' His hope was not disappointed. About seven o'clock, after a fervent prayer had been offered up, the blessing was pronounced upon him, and during the singing of a verse, treating of our departure to the Lord, his redeemed spirit took flight into the mansions of everlasting bliss. His labours in this Mission will long be held in grateful remembrance. He had attained to the age of seventy-six years and nine months."

NARRATIVE

Of the Beginning of the Mission among the Heathen in Greenland.

The occasion for sending Brethren to Greenland was nearly the same, and took place at the same time, with that, which proved the cause of the commencement of the Mission among the Negroes in the West Indies. While Count Zinzendorf and some other Brethren were at Copenhagen in the year 1731, they saw there two baptized Greenlanders, and heard much of Mr. Egede's endeavours to preach the Gospel to the heathen dwelling in that remote country. The Count being informed at the same time of the many difficulties this pious man had already encountered, and of the small success which had as yet attended his zealous exertions, felt much distressed in his mind to learn that serious thoughts were already entertained of relinquishing the mission in Greenland altogether. He therefore resolved, if possible, to procure help for this faithful servant of the Lord, and the witness-spirit which at that time began to be felt by the inhabitants of Herrnhut, promoted his design. For, when, after his

return thither, the Mission to St. Thomas was taken into consideration, the Brethren who had been with him, related at the same time what they had heard at Copenhagen, concerning the Danish Mission in Greenland. The Brethren Matthew Stach and Frederick Boehnisch immediately felt a divine impulse to go thither, and preach the gospel to the Greenlanders. Matthew Stach himself gives us the following account of the impulse then excited in him, and the manner in which it was carried into effect:—"While I was attending the meeting at which the letter of the two Brethren who offered themselves to go to St. Thomas was communicated, the impulse I had felt, when I heard for the first time the accounts received concerning the state of Greenland, was forcibly renewed in my mind, for hitherto I had entertained serious hesitations about making that impulse known to any one, in consideration of my disqualifications for such an undertaking, and my great inexperience, as having been only two years an inhabitant of Herrnhut. I was working at that time with Frederick Boehnisch, in the new burial ground on the Hutberg; to him I first unbosomed myself, and found that in him also a desire had been excited to promote the salvation of the heathen. We entered into a simple and confidential conversation on the subject, and each of us felt an uncommon inclination to go to Greenland: yet we knew not whether we were to consider this inclination as produced by a divine impulse and should on that account make it known to the Congregation, or ought rather to wait till a call should be given us. But being of one mind, and simply believing that our Saviour will at all times fulfil his promise, that if two agree as touching any thing that they shall ask, it shall be done for them, (Matt. 18, 19.) we kneeled down before Him in the little grove hard by, and entreated him to fill our minds with clearness, as to this important matter, and to lead us in the right way. We felt, on that occasion, an extraordinary degree of cheerfulness and alacrity, and we hesitated no longer, to declare our mind in writing to the Congregation, leaving it entirely undecided to what heathen-tribe we should be called, though we ourselves had the greatest inclination to go to Greenland.

Our letter was read at a meeting of the whole Congregation, and heard by them with great joy. Some, however, expressed a little surprize, that it should be so similar to the letter of the above-mentioned two Brethren; and a few might, perhaps, even entertain the idea that we had concerted our plans together, or that we had barely sought to imitate the other two Brethren, and this may probably have been the reason why we had to wait so long for an answer, and why even the laborers never entered into any further conversation with us on the subject of our letter. Only one of them expressed his mind to me on one occasion, in such a manner, that little hope was left us that our wishes could ever be realized. Yet did neither these circumstances, nor the representations made to us of the perilous voyage, and the miserable way of living in Greenland, deter us from our purpose, and we calmly waited to see, whether our offer would be rejected or accepted. After the lapse of a considerable period of time,

Count Zinzendorf sent for us, to enquire whether we were still of the same mind? Having replied in the affirmative, and assured him that we would rather go to Greenland than any where else, we were directed by him once more to consider the difficulties we should have to encounter, both as to maintenance and other essential points—at length, however, he added, that if we were resolved to venture upon the undertaking, in reliance upon our Saviour's help, we might get ready for our journey, well assured that his blessing, and that of the whole Congregation, would accompany us. We could now look forward, with longing desire, to the time of our being despatched to Greenland, and in the mean time, we continued pursuing our usual occupations. A whole year, however, still elapsed, before our departure from Herrnhut could take place: and Frederic Boehnisch having, meanwhile, undertaken another journey, Christian David was found willing to accompany me to Greenland. The instructions given us, at the time of our departure, were very concise; for only in the course of the two last days, the Count held some conversation with us, referring chiefly to the necessity and means of soul and body being preserved in the hour of temptations; and these conversations left a blessed and abiding impression on my mind.

Christian David intending to return the following year, I was asked, whom I should like to have as a companion, in answer to which I mentioned my cousin Christian Stach; and the proposal being made to him, he gladly accepted it, and hastily prepared for his journey. Our preparations required neither much time nor expence. The Congregation consisted chiefly of poor exiles, who could give us but little, and we ourselves had nothing of our own, except the usual and most necessary articles of clothing. But we were accustomed to poverty, and felt no anxiety about our getting to Greenland, or maintaining ourselves, when there. The day before we set out, a sum of money was received at Herrnhut, from a friend who filled a tutor's place at Venice, part of which was given us for our journey to Copenhagen. We looked upon this as so ample a provision, that we would accept nothing more from any one while on the road, simply believing, that He, who had furnished us with the needful supply at the commencement of our journey, would also provide, in due time, what might be necessary for the completion of our undertaking. The Congregation having, as yet, no experience in Missionary concerns, not much instruction could be given us; especially as we were but the second company, who wished to make the attempt to try whether the heathen would receive the message of peace concerning their Creator and Redeemer. The Brethren, therefore, left us at liberty to act according to circumstances, advising us, above all, to follow the leading of God's good spirit. We were, moreover, admonished to love each other with a true heart fervently, to regard that old servant of the Lord, Christian David, with the esteem due to a father, and to obey his injunctions: to offer ourselves and our services to Mr. Egede, that Apostle of the Greenlanders, whom God had called in a remarkable manner, and proved, by various and mag-

nified trials: should he, however, not stand in need of our services, we were directed, by no means, to disturb him. Finally, we were advised to dwell alone, and to regulate our domestic affairs in a way most consonant with a godly life and conversation. These were all the instructions they were able to give us. To the superintending care of our all wise Lord, who has helped us on from time to time, it is alone to be ascribed, that things are in that state in which they now (that is in 1762) appear. We ourselves could neither know nor anticipate, how it would go. A short time previous to our departure we were blessed with imposition of hands by Augustin, the Elder of the Congregation, and a prayer was offered up in reference to our undertaking; and on the 19th of January, 1733, we set out, accompanied with the prayers of the Congregation, by way of Halle and Hamburg, for Eckernforde in Holstein, from whence we prosecuted our route by water to Copenhagen."

Thus far the narrative of the Missionary himself.

Although the three Brethren, at their arrival in that city, were received with much kindness by those friends to whom they had been recommended, and more especially by Professor Ewald, a member of the Missionary College, and the Rev. Mr. Reuss, chaplain to his Majesty, the King of Denmark; yet was the prospect they had before them, as to the success of their undertaking, by no means a favorable one. It remained, indeed, as yet an undecided point, whether the Mission in Greenland should be continued at all, or rather relinquished altogether, as well as the commercial connexion with that country: and on that account the Brethren were reminded, that should they even be conveyed to Greenland, on board the ship which would be sent to bring back those who were yet engaged there in the service of the commercial company, or of the missionary establishment, they would in the sequel, most assuredly, either be murdered by the savages, or die of hunger. These representations did not, however, shake their confidence in that Lord, who had called them; and hearing sometime after, that the king had consented once more to fit out a vessel to Godhaab, the Danish Colony in Greenland, they requested permission of his Majesty, through the medium of Mr. de Pless, the Chamberlain, to be allowed to take their passage to Greenland, on board that ship. This permission was granted them, and the king himself wrote a letter to Mr. Egede, in which he recommended the Brethren to his kind notice, and desired him to further their undertaking as far as lay in his power. The Brethren were indebted for the favourable turn their affairs had taken, to the zealous interference and intercession of the above-mentioned Minister of State, the same who had used his influence in behalf of the first Mission of the Brethren to the West India Islands. This gentleman had indeed at first urged many difficulties, in his conversations with the Brethren on this subject, acting therein, according to his extensive knowledge of existing circumstances, and agreeably to the uprightness of his character, nor had he failed to send them to some Divines, to undergo an examination, as to the nature of their belief;

but being now fully convinced of the soundness of their faith and of the honesty of their intentions, he displayed uncommon activity in promoting the execution of their designs. On one occasion, while attending at court, the objection was started, that it was improbable that these young and unlearned men should succeed in an undertaking which had disappointed the expectations of the learned and most zealous Mr. Egede, after exertions of ten years continuance: Mr. de Pless rejoined, that God had at all times employed the meanest, and among men most disregarded, instruments for the execution of the greatest designs connected with the promotion of his kingdom, with a view to show, that the glory was entirely his own, and to teach men to know, that success depended not upon human insight and strength, but upon his blessing bestowed on these exertions. He introduced the Brethren to some pious persons of high rank, who entered into much conversation with them, tending to mutual edification, and furnished them, without being asked, with pecuniary means towards the expences of their voyage, and of their settling in Greenland. At one of his interviews with the Brethren, he enquired of them among other things, by what means they intended to procure a livelihood in Greenland. They replied: "By the labor of our hands, under the blessing of God. We mean to cultivate the ground, and build an house for ourselves, in order to be burthensome to no one." For they knew not as yet, that the country consisted of scarcely any thing but barren rocks. "But," said he, "you will find no materials there for building a house, there being no woods in that desolate country; how then will you build?" "In that case we will dig ourselves holes in the ground to lodge in." "No," replied he, "you shall not be reduced to that necessity, rather take timber along with you, and build a house, and accept of these fifty dollars towards it." To this present, he, and other opulent friends added more, and thereby enabled them to purchase a variety of useful articles, such as divers materials for building, tools of all descriptions for digging, masonry work, &c.; several sorts of plants and seeds, implements for hunting and fishing, flax for spinning, different kinds of house-furniture, namely iron stoves, windows, copper vessels, beds: finally, sundry articles of clothing, as well as provisions of various descriptions. Accompanied with the best wishes and prayers of the royal family and court, as well as the rest of their friends, they went on board, April 10th, and set sail from Copenhagen, the text of the Congregation on that day being, "*Faith is the substance of things hoped for, the evidence of things not seen.*" Hebrews 11, 1. "We view Him whom no eye can see,—With faith's keen vision steadfastly." They had a speedy, and, (a few storms excepted) an agreeable voyage, and arrived at the commencement of May, in Davis' Strait. On the 6th of that month, while enveloped in a thick mist, they encountered a quantity of floating ice, and their danger seemed greatly augmented by a violent storm the day following; but that storm served to drive the ice so far into the open sea, that they were rescued from their perilous situation. On the 13th

they came in sight of the land, but in the course of that day, there arose a tremendous tempest of four days continuance, preceded by a total eclipse of the sun, and drove them back more than sixty leagues. May 20th, they cast anchor in Bals' River, after a voyage of six weeks, the daily word being, "*The peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus.* Phil. 4. 7. Keep thou, O Lord, our minds, stayed upon thee, to thee resigned! By this text they were in subsequent years, greatly encouraged to continue their endeavours with calm and confident perseverance, notwithstanding all the difficulties they met with, and the unpromising prospect of the conversion of the heathen. Though the face of the country, compared with that which they had quitted, was most uninviting, inasmuch as they beheld scarcely any thing but barren rocks, and steep cliffs covered with snow and ice, yet were they rejoiced to be in that place which had so long been the object of their wishes. The first sight of the Greenlanders themselves, gave them much pleasure, though they could not converse with them. Their deplorable condition excited in them lively sensations of pity, and they prayed the Lord, that he would endow them with his grace, and grant them the needful wisdom and power, to bring these ignorant and savage heathen out of darkness to his marvellous light.

Immediately on their landing they waited upon Mr. Egede, to whom they delivered the letters of recommendation they had brought with them. He gave them a very friendly reception, expressed his good wishes in reference to their undertaking, and promised to assist them in learning the language. They next looked out for a spot proper for them to build on, nearest to the habitable part of the coast. There they kneeled down, and having consecrated the place with prayer, immediately began to run up a Greenland hut of stones intermixed with sods, in which they might shelter themselves and their effects, from rain and snow, till they could complete the erection of a wooden house. The season that year was early, and the snow had already disappeared even more than what is generally the case in June: yet the cold was still so severe that the sods frequently froze in their hands. On the 6th of June, they had so far finished their hut, that they could move into it with thanks and praise unto the Lord, and pull down the tent of boards which had hitherto been their lodging. The intervening days, previous to the sailing of the ship, they spent in writing letters, the contents of which will give the best delineation of the state of their minds at that time. Thus Matthew Stach writes, dated June the 13th, as follows:—

"*Brethren and Sisters dearly beloved in Jesus, who is our life!* God who is rich in loving kindness and tender mercy, has led us most graciously, and brought us to this country, glory be to his name! We have found what we were in search after, to wit, heathen that know nothing of God, and have no other care, than how they may best succeed in catching a number of seals, fishes, and rein-deer; on which account they move from one place to the other, wherever they think they can be most successful. To

this people we wish to point out that there is a God, that there is a Saviour, and a Holy Ghost; and yet we do not know their language. We wish to visit them; and yet, we know not where they dwell; for they are sometimes here, and sometimes on the islands, so that we cannot follow them. Their comprehension of things in general is so limited and perverse, that it is impossible to make them understand our meaning on any occasion by signs or gestures expressive of it. This, dear Brethren and Sisters, is our situation in Greenland; we sometimes wonder whether such, or similar, was the situation of things when you began the building of Herrnhut. No doubt you recollect how matters stood then. Surely here that verse becomes applicable to us: "And shouldest thou lose thy way, yet firm maintain thy confidence, even to the end!" Yea, truly the way has not even as yet been opened to us here in this place. Our text by which we must daily encourage each other is: "*Stand still, and see the salvation of the Lord!*" We seem now to be sojourning in Mesech, and dwelling in the tents of Kedar, and though for our own part we feel much spiritual comfort, yet, as our object is exclusively, to win souls for Christ, and that object still appears unattainable, we are sometimes cast down. We hope however that we shall not be induced, by any difficulties to yield to discontent, but rather wait for the salvation of the Lord. As soon as he shall be pleased to go on before us, we will most readily follow him, nor ever lose sight of him and his steps. When the time of the heathen shall come, Greenland's darkness will be turned into light, and hearts as cold as ice, will be warmed, yea melted by the beams of the Sun of Righteousness. Knowing that our way is upright in the sight of the Lord, we feel undismayed, yea, full of confidence. All men indeed look upon us as fools, and those more especially who have been longest in this country, and are best acquainted with the character of its inhabitants: we rejoice in the reproach cast upon us, fully assured, that as soon as the Lord will vouchsafe to appear, in behalf of this his own work, his glory will be seen more especially in those parts, where before every thing seemed in the eyes of man to be the most repulsive and perverse. We intend more and more to lay fast hold of these cheering considerations: and should our efforts in Greenland remain altogether fruitless, we will still praise our Lord and Saviour, and ascribe glory to his name; were it even only for our being thereby rendered more humble, and truly little and insignificant in our own eyes. But he, our Jesus, whose heart is filled with tenderness towards us, and the poor heathen, knows all our ways, yea he knew them before we were born. We are willing to venture on him our lives, and all we have! He has, by his death, purchased life for us, he has wrought out reconciliation and salvation from sin; he hath gathered unto himself a peculiar people, set apart to show forth his praises. Ye witnesses of the power and grace of your Redeemer, who possess your vessel in sanctification and honor before the Lord, press forward with undaunted courage under the guidance of the Captain of your Salvation, that you

may not be ashamed before him at his coming. For his eyes are upon you, and his presence is with you, while your activity in his cause is pleasing in his sight. You know him to be the ever faithful and merciful God! Therefore, dearly beloved Brethren and Sisters, walk before him your Saviour in true simplicity, and with filial fear. Let the incense of your prayers continually arise in the sanctuary. Let the letters we expect to receive from you in the ensuing year, breathe the full fervor of love and faith, that they may warm and cheer our hearts in this cold region. Let every one that is under the constraining influence of the love of Christ, transmit to us, in this manner, some of the warmth he feels: and may God himself kindle more and more among you the fire of his redeeming love! May the Lord Jesus bless you all!

On the 9th of June, Matthew Stach sent the following letter of encouragement to the Single Brethren at Herrnhut:

"May Jesus of Nazareth, the crucified Saviour, reveal himself fully to your hearts, and sanctify you wholly for himself. I call upon you, my Brethren, from a country where his name is not yet known, and where the sun of righteousness has not yet arisen. How is it with you? for you dwell in the bright noon day, the sun is arisen upon you. Hath he warmed your hearts, or are there some yet frozen? The light enlighteneth all: but whosoever has not yet arisen to walk in that light, it were better for him to have lived in Greenland, and never to have heard of Jesus the Saviour of all men. For to know what is good, and not to act accordingly, is a reproach to the truth. Could Jesus, whose heart burns with love for the salvation of men, suffer a soul that pants after him, to seek for four or five or six years, without manifesting himself to that soul? I cannot believe it, for I have experienced the contrary. When I sought him with all my powers, and when, my powers being exhausted, my eyes still filled with tears, and my heart palpitated with desire: and when my eyes could weep no more, and my heart could palpitate no longer:— the friend of my soul came, and healed the wound of my conscience. Nor is this mere imagination, but a divine power which fills the heart, and speaks the tempest to a calm: but you, who have known the Lord Jesus Christ, and have been washed in his blood, let earth and all its trifles go, that you may be more and more established in grace. And as you have tasted that the Lord is gracious, go in the strength of that meat, and fight and conquer in the name of the Lord. I am a fellow soldier of yours, enlisted under the banner of the Cross. To Christ will I live, to him will I die, for nought but the name of my Saviour, who has delivered my soul from death, can give me any pleasure. He has led me wonderfully and brought me to Greenland, where he has granted me health till this hour. Now, my Brethren, grow and flourish in the blessed Congregation of the Lord, which he has planted unto himself as an ensign amongst the nations; and which he intends to be a burning and a shining light in these last days. Ye are belonging to a people hallowed unto the Lord, let therefore the grace which ye have received be manifest

unto all, and be not slothful: for the salvation is great, and the harvest will be glorious, after we have gone forth weeping, bearing much precious seed. I speak to you who have felt the power of the Cross of Christ, who have crucified the flesh with its affections and lusts, and bear in your body the marks of the Lord Jesus. Be vigilant, Brethren, and animate one another to go forth unto him without the camp, bearing his reproach. Ye young men, rejoice not that you have trampled the old serpent under foot, for he may yet often bruise your heel: but rejoice that you are hid in the clefts of everlasting love. Take good heed to the preservation of this your fortress, lest it should be treacherously delivered up to the enemy. Let your loins be always girded about, and your lights burning, and keep the watch of the Lord. We also are determined to do this, for which reason we have called our place *New Herrnhut*. Ye children, who have obtained grace, may you grow therein, for the whole fulness of Christ is opened unto you. So run that ye may obtain, and that your labour may be rewarded. Amen. Remember your meanest Brother at all times in your prayers."

The foregoing letters show plainly, that the Brethren while anticicipating difficulties, were full of confidence in the help of the Lord. He did not put their confidence to shame, though their faith was, during the first five years, tried more severely than either they or their Brethren could have foreseen.

(To be continued.)

EXTRACT

Of the Narrative of the Life of Brother JOHN ANTES.

(Continued from last number.)

"The above-mentioned physician visited us frequently in our room, and seemed to observe us very narrowly, but could not help, every now and then, throwing out sarcasms against whatever savored of vital religion. The evening before we left Alexandria for Rosetta, I was sitting alone with him, on the top of the house, when he began to address me thus: "Sir, I must beg the favour of you "to answer me one question; I have now observed you all very "closely for six weeks, under a variety of circumstances; you do "not hang down your heads, nor look gloomy, like many persons "who pretend to be religious; you are cheerful, and open-hearted, "and yet you will not join in our conversation. There seems to be "something which makes you proof against all temptation. Pray "tell me what that is, and how you came by it?" I replied: "Though I have always avoided forcing any of my sentiments upon "you, as long as it appeared that you did not wish for it; yet as you "ask me the question, I am willing to satisfy you. I have likewise "closely observed you, and cannot but say, that I have often pitied "you, for you seem to labour under the same disease, as I did for-

"merly. I have now heard many of your objections, and the rea-
"sons you assign for not giving credit to what is recorded in the
"bible, yet you never have told me any thing new, for the same
"things passed through my head, when I was yet very young; but
"with all my reasoning, I found no rest for my soul, and cannot but
"think, that this is also your case." This he did not deny. I continued: "I had read in the scriptures, that it is *then only* that we
"can be convinced of the truth of the gospel, when we turn to,
"and appeal to Jesus, who is set forth as our Saviour, sincerely
"desiring to be freed from the slavery of sin. I then thought,
"if so great an object may be obtained, it is well worth while to
"give it a fair trial, and to set about it in good earnest. I called
"upon the name of that Jesus, of whose power to save I had
"doubted, and obtained faith to trust in Him for salvation. My
"deplorable situation, as estranged from God, alarmed me more
"than ever, and I saw, that I should be for ever lost, without an
"Almighty Saviour. This made me turn, with my whole heart, to
"that despised Jesus, against whom you seem to have now, as I had
"then, so much to object, entreating him fervently to manifest Him-
"self to my soul, as *my* Saviour and Redeemer: and He did not
"leave me long in suspense, but I soon experienced something,
"which I cannot express to you in words, nor would you understand
"me, if I could, as long as you do not experience it yourself. It was
"the peace of God in my heart, with a divine conviction that my
"sins were forgiven. I began to feel great love to Him, and found,
"that in Him I had power to resist all my natural evil propensities.
"And now, though I cannot indeed look upon myself as a saint, but
"feel, with the Apostle Paul, that no good dwelleth within me; yet
"whenever any thing of my innate depravity shews itself, I imme-
"diately apply to the same source for relief, where I first found it,
"and am never disappointed. This is the cause why I and my
"Brethren appear cheerful; for no one has more reason to be so,
"than he who feels the peace of God in his soul." When the doctor had heard this simple statement, he said, with a deep sigh: "I
"fear there is something in what you have said." He afterwards grew very affectionate, and desired me to wake him, before we set off the next morning. I first objected, that it would be as early as four o'clock, and he was not used to rise before ten, but he insisted upon it. When I therefore called him, he rose immediately, took a very cordial leave, and remained standing on the beach, looking after us, as long as we could distinguish any thing on shore. He promised to write to me, but never receiving a letter, I could not learn what had become of him, till many years afterwards, when an English gentleman, who was present when the accident happened, told me, that, being at Naples, he was killed by a fall from his horse. I have good hope, that our conversation at Alexandria has not been without benefit to him.

"In May 1774, I paid a second visit to Behnesse, to introduce Brother Wieniger. I staid about ten days with him, and notwith-

standing the times were again very turbulent, the Lord protected me, and brought me safe home again. On the 15th November 1779, I had the misfortune to fall into the hands of a Bey, who, in hopes of extorting a large sum of money from me, treated me in the most cruel manner. Before I relate this event, I must premise, that, during my residence at Grand Cario, we lived in rather a close and confined part of the city, not far from the great canal, passing through its whole length, and which, from the middle of October, to June following, is very offensive, owing to the quantity of soil and filth thrown into it, from the adjacent houses. As my occupation was chiefly of a sedentary nature, I soon found, that frequent exercise in the open air, was essential for the preservation of my health. For this purpose, I often went into the fields, but the heat of the climate being very enervating, I perceived, that when I had no object to exercise activity upon, I was always inclined to sit down to rest under the shade of a tree, by which my aim was frustrated. In order to remedy this, I sometimes took a fowling-piece with me, particularly in winter, when there are plenty of wild fowl, snipes, wild ducks, geese, curlews, quails, &c. in the marshes and ponds, which the inhabitants, of every description, are at liberty to shoot, the Turks being too indolent to fatigue themselves with shooting. To meet the Beys, and other men of power, is not safe, but as they have always a numerous train with them, they may, on that account, and from the flatness of the country, be perceived at a considerable distance. When, therefore, I observed any of them, I generally avoided approaching them, knowing how ready they are, under some pretext or other, to extort money, especially from Europeans, whom they always suppose to be rich. In this way I had avoided falling into their hands, for above nine years. It happened, on the above-mentioned day, that, walking out with the Venetian consul, as we were returning, about half an hour before sunset, being near the city gate, we were observed by some Mamelukes, belonging to one Osman Bey. The Bey himself, and his train, had been near us, though hid from our sight by some hillocks of rubbish, of which there are many lying all round Cairo, some of them high enough to overlook almost the whole city. Two of the Mamelukes immediately came in full gallop towards us, with drawn swords in their hands, followed by some footmen. They immediately stript us of our fur coats, shawls, and whatever else we had about us of any value, demanding 100 maktubs, or Turkish zechins, (each in value about seven shillings and sixpence) threatening to take us before their master, unless we immediately gave them the money: I told them that we had no such sum about us, and taking out my purse, offered it to them. They at first took it, but finding it contained only about 25 shillings in small silver pieces, threw it back with disdain, crying dahab! i. e. gold. Knowing that I had nothing to expect but ill treatment, I told them that I had no gold with me, but if they would go with me to my house, I would give them some. Upon this they cursed me; and ten more of the same gang, on horseback, hav-

ing joined them, they repeated the same demand of gold, enforced with the same threat of bringing me before the Bey, if I refused to comply. I again answered, that I had none about me, but that I would give them some, if they would go with me. At last, their chief accosted me; (for the poor Venetian could not speak one word of Arabic,) "go you home, and fetch your gold, but we will keep "your companion here, as an hostage, and if you do not soon return, "cut off his head." When I saw the poor man crying and trembling all over, I could not think of leaving him in the hands of these tygers, and escaping myself. I therefore told him, that he might go and fetch the money, and I would stay with them. He had scarcely advanced a few steps, when the servants fell upon him, and stripped him of the few remains of clothing he had left, so that he escaped, nearly naked, into the town. By this time the sun had set, and it began to grow dark; and as the Mamelukes durst not stay away from their master, till my companion could return, one of them rode up to the Bey, and told him they had seized an European, from whom something might be got. The man soon returned, with an order that I should be brought before the Bey: when, taking me between their horses, they dragged me to the place where he was sitting. When I came near him, I addressed him with the usual phrase: "I am under your protection;" to which, if they are not maliciously inclined, they answer: "You are welcome." But instead of answering at all, he stared furiously at me, and said: "Who "are you?" I replied, "I am an Englishman." "What are you "doing here in the night? You must be a thief. Aye, aye, most "likely the one who did such and such a thing the other day." I proceeded: "I was entering the city-gates half an hour before sun-"set, when I was taken by your Mamelukes, and detained till "now, when, indeed, it is dark, but yet not an hour after sun-set, "which is the regular time for shutting the gates." Without saying any thing in reply, he pointed to one of his officers, and ordered him to take me to the castle, a building at some distance out of town, situated in an extensive sandy plain, where most of the Beys have houses, and exercise their Mamelukes. Every month, one of the Beys in rotation takes his station there, in order to guard the city, by night, against the wandering Arabs. This month happened to be the turn of the above-mentioned Osman Bey. Having given his orders for my removal, I wanted to say a few words more, but was prevented by a horde of servants, who are always glad to insult an European. One gave me a kick on one, another on the other side, one spat in my face, while another put a rope about my neck, made of the filaments of the date-tree, which are much rougher than horse-hair. By this rope, a fellow in rags was ordered to drag me along, and another on horseback, armed with sword and pistols, to guard me. As we proceeded towards the Bey's castle, we passed a gentle slope, with a large garden, surrounded by a mud wall. As the gardens here consist mostly of irregular plantations of orange, lemon, and other prickly trees, through which no horses can pass, it

occurred to me, that I might cut the rope, by which I was held, and make my escape over the wall, the place being well known to me; but when I searched for my knife, I found that it was gone. Soon after, my conductor advised me to give the guard money, and he would let me go. The word *money* operated like an electric shock. The guard galloped up to me, and asked me if I had any money left? I told him I would give him what I had, if he would let me go. Accordingly, I gave him the purse, which the Mamelukes had refused. Having looked at it, he put it into his pocket, without saying a word, still driving me forward till we arrived at the castle. I was then put into a dungeon, half under ground; a large iron chain, with links as large as those of a waggon chain, was put round my neck, secured by a padlock, and the other end fastened to a piece of timber. I was much heated with walking, and very thirsty. The servants, hoping to be rewarded, furnished me with water, but no offer could prevail upon them, either to let me have pen and ink, or take a letter for me to my friends in town, to inform them of my situation; neither, indeed, durst they have gratified me without danger to themselves. Being stripped of my upper garments, I was more afraid of taking cold, than of any thing else. In about half an hour the Bey arrived with his retinue, lighted flambeaus being carried before him. He alighted, went up stairs into a room, sat down in a corner, and all his people placed themselves in a circle around him. I was then sent for, unchained, and led up stairs by two men. On the stairs, I heard the instruments, used for the bastinado, rattle, and guessed what I had to expect. Upon entering, I found a small Persian carpet spread for me. This was a mark of civility, only due to a gentleman, for the common people, when about to receive the bastinado, are thrown upon the bare ground. The Bey again asked me, "Who "I was?" *A.* "An Englishman." *Q.* "What is your business?" *A.* "I live by what God sends," (a customary Arabic phrase). He exclaimed, "throw him down." I asked what I had done. "How, you dog," answered he, "dare you ask what you have done? Throw him down." The servants then threw me flat upon my face, and with a strong staff, about six feet long, having a piece of an iron chain fixed to both ends, confined my feet above the ancles; when two men, one on each side, twisting staff and chain together, turned up the soles of the feet, and being provided with what they call a corbage, (which consists of a strap of the skin of the hippopotamus, about a yard in length, rather thicker than a man's finger, half cured and very tough and hard) waited for their master's orders. When they had placed me in this position, an officer came and whispered into my ear: "Do not suffer yourself to be beaten, give him a thou-"sand dollars, and he will let you go." I reflected, that, should I now offer any thing, he would probably send one of his men with me to receive it, and that I should then be obliged to open my strong chest, in which I kept not only my own money, but considerable sums belonging to others, and left with me in trust; and that the whole of this would, in all probability, be carried away at the same time.

Being therefore determined not to involve others in my misfortunes, I answered, "I have no money to give;" upon which he immediately ordered them to begin. This they did at first pretty moderately, but I immediately gave myself up for lost, well knowing, that my life depended entirely upon the caprice of an unfeeling tyrant; and after the many examples of unrelenting cruelty which I had heard and seen, not expecting to fare better than others, who had been the victims of his barbarity, I had therefore no other refuge but the mercy of my God, and commended my soul to Him. I also experienced His support on this trying occasion, so powerfully, that all fear of death was taken from me, and I could cheerfully resign my life into His hands. After they had continued beating me for some time, the officer, probably supposing that by this time I might have become more tractable, again whispered into my ear the word *money*, but now the sum was doubled. I again answered, "I have "none here." They then laid on more roughly, and every stroke felt like the application of a red hot poker. At last the same officer, thinking, that, though I had no money, I might have some costly goods, once more whispered something to that effect. As I knew that elegant English fire-arms often take their fancy, even more than money, I offered him an elegant blunderbuss, richly mounted with silver, which I could have got at, without opening my strong chest. The Bey observing me speak to the officer, inquired what I said, when the officer lifting up his finger, with a sneer exclaimed, "Bir "Carabini! i. e. only a blunderbuss." Upon which the Bey repeated, "beat the dog!" Now they began to strike with all their might. At first the pain was excruciating, but after some time all sensation ceased: I seriously believed that they meant to beat me to death, and in my own language commended my soul to Jesus Christ, my Saviour. When, at length, the Bey saw that no money could be extorted from me, he probably thought, that, after all, I might, in reality, be a poor man; and as I had done nothing to deserve such punishment, he ordered them to let me go. I was now obliged to walk down to my prison, the chain being again put about my neck. Upon my asking the servants the reason of this precaution, since, in the present state of my feet there was little danger of my running away, their only reply was, "the Bey will have it so." In about half an hour, a messenger came with orders to bring me up again; the servants then took off the chain, and carried me till I was near the door, when I was told to walk in, or the Bey would beat me again. At first I was in much fear, thinking that some one might have told him, that with a little more beating, money might yet be obtained. There are, indeed, instances of the bastinado having been repeated for three days successively, to the number of 2000 strokes, when the feet are rendered past all cure. Persons of very strong constitutions may yet survive, but generally, after about 5 or 600 strokes, the blood gushes out of mouth and nose, and the victim of their revenge dies under, or immediately after, the torture.

"When I came before the Bey, he asked one of his officers: "Is "this the man you told me of?" The officer, stepping up to me, and

staring me in the face, as if narrowly to inspect my features, on a sudden lifted up his hands, and cried out: "By Allah, it is! Ah! "this is the best man in all Cairo, and my very particular friend! "O how sorry am I that I was not here before to tell you so;" with other expressions of the same kind. They Bey answered: "Then "take him, I give him to you; and if he has lost any thing, see to "get it restored." I had never in my life seen the officer, and soon perceived that it was altogether a deceitful way of getting rid of me. Once more I was obliged to walk till out of the Bey's sight, when the servants of my pretended friend took me up, and carried me to his house, at a considerable distance. Here he offered me something to eat, and made up a tolerably decent bed, which was the more welcome to me, as great part of my clothes had been torn off my back, and I felt very cold. All I had returned was an old cashmere shawl. I asked him, whether what had happened to me, was proof of the boasted hospitality of his countrymen to strangers? But I got nothing for answer, but, "Min Allah! Maktub! Mukkadder! It is "from God! It is so written in the book of fate, which cannot be "altered!" He, however, took nothing amiss, but anointed my feet with some healing balsam, and tied rags about them; I then lay down, and spent a very uncomfortable night, in great pain. In the morning he asked me, whether I was acquainted with the master of the customs, and when I informed him that he was my good friend, he offered to bring me to him, and setting me upon an ass, himself mounting a horse, we proceeded towards the city, accompanied by another soldier. On approaching the gate, he told me to take off those rags, as it would be a disgrace to me to ride into town in such a condition. "No disgrace to me," said I, "but to him who has "treated me so shamefully." "Min Allah! Mukkadder!" was the answer. When we arrived at the master of the custom's house, he was shocked to see me in such a condition. I requested him to settle every thing for me with my pretended deliverer, and on summing up the fees, found I had to pay about £20 for this piece of service, the whole farce being intended to play a little money into the hands of the Bey's officer. His servants then carried me home, and put me to bed. I was confined to my bed for about six weeks, before I could walk on crutches; and for full three years after, my feet and ancles, which had been much hurt by the twisting of the chain, often swelled.

"During my confinement I was much alone. The Brethren Herman and Roller had departed this life, Dr. Hocker was aged and infirm, and Brother Wieniger in Upper Egypt.

"I cannot help noticing, that I experienced great comfort from the texts appointed for the day on which the event above described took place, and could bear witness to the truth of the Apostle's declaration: "*I am persuaded, that neither death, nor life, nor angels, "nor principalities, nor powers, nor things present, nor things to "come, nor height, nor depth, nor any other creature, shall be able "to separate us from the Love of God, which is in Christ Jesus our "Lord.*" Rom. viii. 38, 39. (*To be continued.*)

BIOGRAPHICAL MEMOIR

Of Sister HENRIETTA FREDERICA REICHEL, *who departed this life March 18th, 1829, in Salem, North Carolina.*

Our late Sister was the daughter of Doctor Benjamin Vierling and Martha Elizabeth, his surviving widow, for many years residents of Salem. She was born in this place, December 11th, 1793, and as an infant presented to the Lord in holy baptism. Her pious parents brought her up in the love and obedience of the gospel. She enjoyed from early life every advantage of a liberal education, and had a mind well capable of improvement, and a heart equally susceptible of the friendly impressions of religion and the love of Jesus. What she felt in the children's meetings, and on other tender occasions, when she was directed to the good Shepherd of the blood-bought lambs, was deeply engraven in her grateful recollection. As an elder child of her family, she delighted in aiding her mother in raising her younger sisters and brothers. In her fourteenth year she was confirmed in her baptismal vow, previous to her first partaking of the Holy Supper of the Lord. In process of time she entered on the important duties of a tutoress in this Academy, and evinced in their discharge great zeal and faithfulness.

When our Brother Benj. G. Reichel, the afflicted widower, received his call to superintend the Academy as Inspector, she accepted of his hand in wedlock, deeply conscious of the arduous duties falling to her lot, as the maternal guardian of so many precious trusts, not expecting she would fill this post for upwards of thirteen years, during which term she has been a kind guardian mother to near eight hundred of the dear daughters placed in this institution, and a faithful promoter of their best interests, both temporal and eternal, particularly mindful of those who were sick or distressed. Her willingness to aid them often surpassed her bodily strength. In the most trying times, she confided in the Lord that He would help her. She was unwearied in her attention to those who looked to her for assistance, and spared not to counsel and warn when she apprehended baneful consequences. She was a true help to her husband, tenderly concerned for him at all times, and encouraging him by word and example to be diligent and faithful in the work of the Lord, and sharing with him every trouble. Those who know what it is to raise a young family of small children, will estimate her maternal labours, when they hear, that God gave her nine children, four sons and five daughters, of whom two of the former were in their infancy taken up to Jesus, the children's best and dearest friend. To see her children happy was her chief joy and satisfaction; and she would entertain the best hopes of their future promise. Often she communed with God her Saviour, especially when she had her babes in her arms and sung them to repose. Few of her sex have equalled her fortitude during trying occasions. Though she seemed peculiarly fitted for longer usefulness in this world, yet she often expressed a warm desire

to be at rest with her Redeemer. She appears to have had a strong presentiment of her approaching change. On the 14th instant she began to complain with a cold, and pain in her side, and lingered till her strength was spent, and her spirit fled away to that rest which yet remaineth to the children of God. The last night she passed in this vale of tears, was the most trying to her faith and fortitude, and when she again saw the light of day, she uttered a faint hope of her recovery, and a wish to be preserved in life, not indeed for her sake, but for the sake of her little children and sorrowing husband. She spoke with great animation of the comfort, which the assurance administered to her, that many prayed for her, and uttered strong cries of supplication to Jesus, on whom her soul trusted, that He would, of his mercy, admit her, a poor sinner into his heavenly kingdom. "Let all know," she said, "that my sole dependance is the grace and precious merits of Jesus Christ." "Oh for the lowest seat among the just made perfect!" "The least corner in the heavenly mansions is good enough for me, and all I ask and desire." After the weeping scene of an affectionate farewell with her family and friends, while prayer and supplication went up to the throne of grace, her willing soul, arrayed in the robe of the Redeemer's blood and righteousness, took its flight to the regions of eternal bliss, to rest in the embraces of her dear Saviour, after she had passed in her pilgrimage through time thirty-five years, three months and seven days. "Blessed are the dead which die in the Lord, from henceforth; yea "saith the spirit, that they may rest from their labours, and their "works do follow them."

Recent Miscellaneous Missionary Intelligence.

SOUTH AFRICA.

The most recent accounts from our Missionary stations in South Africa, are dated November 20th, of last year. They relate some distressing occurrences. It has been heretofore stated, that our new settlement on the Klipplaat river, in the country of the Tambookies, was in a measure endangered by an irruption of a wild tribe, called Tetschannas, who had made an attack upon the timid and unwarlike tribe of Tambookies. On the 30th of August last, about fifty Tetschannas had surprized a number of Tambookies Kraals, about five miles from the Missionary station, carried off two hundred and forty head of cattle, and committed other depredations. Since that time the visits of the Tambookies at the Missionary stations had greatly decreased, on account of their having removed nearer the borders of the colony for protection. Brother Lemmerz had visited the tribe twice, in company with two sons of Bowana, and found the country rich in pasturage and wood, but devoid of water. Before the Brethren can follow them, it will be necessary to have further proofs of their sincere desire of conversion. In the meantime the Brethren on the Klipplaat had continued active in improvements; an aqueduct of 2300 paces in length, had been completed, and upwards of one hun-

dred and sixty fruit trees planted, and they remained in quiet on their land, until the 21st of October. In the forenoon of that day, a party of thirteen Tetschannas had stolen from them thirty-seven head of horned cattle and six horses. But in the evening of the 24th of October, after they had all retired to sleep, they were suddenly awakened and alarmed by an unusual noise. The clear moonlight enabled them to perceive a party of more than sixty Tetschannas advancing towards them in file, the centre of which bore torch lights, to set fire to their houses. A few shot fired by the Hottentots intimidated and dispersed them, and prevented them from executing their purposes of destruction and murder. Notice was instantly sent to the Lieutenant commanding the nearest military post, distant about twenty miles; the dragoons dispatched after the marauders did not, however, succeed in coming up with them. Our Brethren now seriously considered their perilous situation, dwelling quite alone on the widely extended plain, which had been entirely deserted by the Tambookies, both from fear of the Tetschannas and on account of the increasing drought. They sought refuge in prayer, and opening the scriptures for comfort, they twice hit upon the passage, (Matthew 2. 13,) "*Arise, and take the young child and his mother and flee into Egypt,*" which circumstance, in conjunction with their convictions of the necessity of the case, they considered as a hint that the time was come to save their lives. On the 26th of October, they and their Hottentots, therefore, removed to the next military station on Claas Schmidt river, where they were accommodated with a small dwelling, and the barracks opened to them for their meetings. They lived there in excellent health, and full of hopes of being soon able to take possession again of their deserted settlement, whither a party of soldiers had been detached for its security. Indeed six men had been quartered there before they left, to protect the houses and furniture. Our Brethren request the prayers of all who take a sincere share in the work of the Lord.

Brother Fritsch, at Enon, writes under date of 20th of November, that the Hottentots who had been detached thence by order of government, to oppose the confederated Chakas, advancing against the Colony, had all returned in safety, without having had to take a part in the battle fought a two-day's journey this side of Port Natal. At Enon, a baptism of eight adults had taken place on the 31st of September. All the Missionaries and their children were well, but the great drought and heat (which on the 2d of November rose to 102° Fahrenheit) had parched up the whole country. Forty persons had applied for leave to remove to Klipplaat, which the events before detailed, had, however, prevented.

Brother Hallbeck, at Gnadenthal, writes, that government was taking very efficient measures to protect the Tambookie mission, and would establish a military post on the Klipplaat. A large deputation of Chakas had arrived at Cape Town (the first company that had ever come by land from Port Natal), in order to conclude a treaty of peace and amity. At Elim, our Brethren and Sisters were doing well. Since the beginning of the year, fifteen adults and two chil-

dren had been baptized among the Lepers at Hemel-en-Aarde: the whole number there baptized by Brother Peter Leitner amounted to ninety-one adults and eighteen children.

Brothers Clemens and Tietze, at Gruenekloof, had suffered considerably of rheumatic attacks. A commencement had been made at Gnadenthal to establish a tanyard. In the middle of October, five adults had been baptized, and seven persons received into the congregation, which was enjoying the peace of God in a remarkable manner.

JAMAICA.

Letters from Carmel, in Jamaica, contains the intelligence, that, on the 16th of November, the new church was solemnly consecrated in presence of a great concourse of people of all classes. The details concerning the new spiritual life which has become perceptible in the negro congregation there, are extremely pleasing, and large numbers of new people make application for instruction. Not less than 202 such had attended upon a late occasion. The School, which is generally visited by thirty children, had a beneficial influence not only on them but on the adults also.

By the most recent letters from Fairfield, in the same island, dated beginning of January, 1829, we are informed of the good health of all our Brethren and Sisters. Exclusive of the new people and catechumens, the congregation at Fairfield comprised at the close of the year 1137 persons, of whom 584 are communicants; that at New Carmel 394, together with 45 at Mesopotamia.

SURINAM.

From Paramaribo, Brother Genth writes, under date of 2d of December, that all the Missionaries, except Brother and Sister Voigt, were enjoying good health. Provisions of the greatest consequence to the slaves were plenty; a good crop of sugar had been obtained; that of cotton and coffee was less abundant. The Mission was flourishing, both in town and country, and increasing in numbers. Besides the Sunday Schools, which are attended by not a few adults, together with many children, fifty or sixty boys, and as many girls are instructed by the Brethren Boehmer and Hartman at other times.

Brother and Sister Bute, with their little child, embarked at Gloucester, in Massachusetts, on the 15th April, for Paramaribo, on board the brig Sarah Ann, Capt. Elwell. Brother Bute, in his last letters expresses their joy and heartfelt gratitude for the unexpected kindness with which he and his wife had been received, not only during a short stay at New York, by many persons, but likewise at Boston and Gloucester, at which latter place it was the more gratifying, because they had no acquaintances there, nor any one in connexion with the Brethren, so that this kindness was altogether ascribable to the great and sincere interest taken by a great many in their benevolent calling.

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